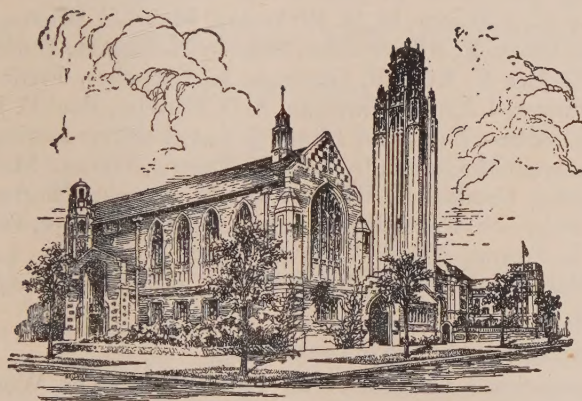


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The Chicago Theological Seminary REGISTER



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C.T.S. AND THE MIDSUMMER, MIDWEST FLOOD

First Congregational Church, Manhattan, Kansas, was not the only church to suffer from the disastrous July floods. But that church bears a peculiarly close relation to the Seminary. Professor Arthur E. Holt was its minister from 1909 to 1915. Ferry Platt, '29, was minister from 1931 to 1936. Since 1941 Charles ("Chuck") Brewster, '30, has been serving its constituency of business and college people. William Berger, '43, came from the church. Louis Bender, a member of the church, is a second-year student at C.T.S.

So President McGiffert, on August 7, sent a letter to members of the Seminary circle, past and present, giving a graphic picture of the damage the church suffered. The list of replacements and repairs includes: replacement and sanding of floors, painting, plastering walls, replacing carpets, linoleum, stoves, electric wiring, and hymnals, and general refurbishing. The facilities of the Business Office as intermediary in forwarding gifts were offered.

To date the following forty-four members of the C.T.S. circle have sent gifts ranging from \$1.00 to \$25.00 and totaling \$341.50: Ella Ballensky, Ralph Beebe, C. J. Bissey, H. N. Blakeway, Maud F. Bristol, John R. Bross, Paul Haskell Clark, E. Albert Cook, Mervin M. Deems, Darley Downs, Fred Eastman, Charles E. Ebersol, Gertrude L. Ehrlicher, Frederick L. Fagley, Charles Gerlinger, J. Edwin Hartman, A. O. Huseby, Paul P. Jackson, Robert W. Kingdon, Albert T. Lacey, Henry J. Lee, Herbert Loring, Victor Obenhaus, A. Cushman McGiffert, Jr., John H. Prentis, Mr. and Mrs. Lem Putnam, Robert Rasche, Gordon A. Riegler, W. A. Rowell, Charles J. Schaufuss, Edward C. Sedgwick, Rabbi Ralph Simon, N. E. Sinninger, Ward L. Stephenson, Grace E. Storms, Alfred W. Swan, Eunice B. Trumbo, Lawrence Upton, Avery D. Weage, Jean Werts, Amos Wilder, William H. Ziegler, and Willem F. Zuurdeeg.

The following churches have contributed:

First Congregational Church, Avon Lake, Ohio (The Women's League), Paul Folino, '39, minister	\$ 50.00
Galewood Congregational Church, Chicago, John Alexander, minister	16.25
Congregational Church, Arlington, Nebraska (Mrs. Van Valkenburg's Sunday School Class), E. Merle Adams, minister	10.00
Hampshire Colony Congregational Church, Princeton, Illinois, Robert C. Kemper, '29, minister	25.00
Mont Clare Congregational Church, Chicago, John F. Corpe, '27, minister	10.00
	\$111.25
Individual gifts	341.50
Total	
	\$452.75

Others sent gifts directly to the State Conference. Further gifts, if sent to the Seminary, will be forwarded to the church.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary REGISTER

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

VOLUME XLI

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THE CHURCHES WE INHERIT

By ERVINE INGLIS

[Dr. Inglis, who holds degrees from Grinnell, The Chicago Theological Seminary, The University of Chicago, and Edinburgh, is pastor of the First Congregational Church, Webster Groves, Missouri, and a member of the Seminary's Board of Directors. He gave this address at the Ninety-third Commencement last June.]

I
TONIGHT you are graduating into all the richness and variety of the Christian ministry. Some of you will go into campus work, some of you will be going on to school, and others will be going into local parishes. All of these are needed and all of them are important. Into each of them you can carry the realization of the high importance of your calling. It was my privilege for a number of years to be close to a group of young men who were studying medicine. It was interesting to see how, as the years of their study went on, they became increasingly aware of the fact that they had something which the world needed. And with that sense of need they became increasingly impatient to be out at work and entering into their own practice of medicine. Yours is the same spirit, for you, too, must feel impatient to be out among human folk, sharing the

good news which means so much to you and will mean so much to them.

It is unfortunate, of course, that your going out into your vocation has to be in a time like this. Those who have sent recruits into battle know that it is tragic when new men have to go into a line that is retreating. How much more exhilarating when, with their new training fresh upon them, men can enter upon a campaign which is going well, with the enemy running before them. You are going into a line that is retreating. Our civilization and our culture have been suffering defeat in these recent years. Into that difficult and disheartening situation we send you. It will not be often that you use such hymns as "Hail to the Brightness of Zion's Glad Morning" and "O Zion, Haste" written for a time when it seemed that we were to evangelize the world in one generation. No longer is that prospect before us. Now we more likely sing

"Christian, Dost Thou See Them on the Holy Ground, / How the Powers of Evil Compass Thee Around" or "A Mighty Fortress Is Our God." These are hymns of men who have been digging in and are facing a confident enemy.

The evidences of the enemy's victory are about us. Whenever I visit the place where once was the church in which my family through several generations was baptized and nurtured, there I see no longer a church but only the bare and lonely stones of the foundation. The church had ceased to be used and was torn down. I recall another church whose beautiful spire greeted me as I passed it frequently in my boyhood. Returning later I found the church gone and in its place a gasoline station. Church gone, gasoline station replacing it—a parable of the day in which we live.

However, we who have undertaken the Christian ministry do not now and have never asked for victory as our price for entering the service. The Christian religion does not ask whether it is to be victorious. The Christian faith, as exemplified in its ministry, asks only that we be given the opportunity to share the Gospel. We will give what we have and leave the question of victory or defeat with God. Nor do we ask great rewards for our service. It is the tradition of great sections of our vocation that those entering it take the vows of poverty.

II

So you, with all of us, go out into the churches awaiting our leadership. It is well for a young minister when he stands the first Sunday of his pastorate in his new pulpit to say to the congregation, "I am aware that the history of this church does not begin this morning." Let us be certain of the fact that we are entering into the labors and sacrifices of others who have gone before us. We have

not created the churches but rather have inherited them. We inherit an organization with a history, and we inherit the leadership of a group of Christians who, though unordained, have a desire to minister and also have a right to their ministry. It is our high privilege to lead them and share with them in the ministry to which they and we alike have been called.

Into these churches we go and find them made up of two groups. The majority have a limited commitment and a connection with the church that is somewhat tenuous. This majority in every church reminds us of the larger groups that Jesus occasionally drew together during his ministry. Once and perhaps often—Jesus had seventy folk together. He could use them in special programs and campaigns. They rejoiced in the special events in which Jesus led them, but we wonder where they went as soon as they had reported their success. We wonder, too, what becomes of this same mass of folk who in one way or another are attached to our Christian churches. Not all unconvinced Christians die. Some of them, to use an overworked parody, simply drive away. Some of them drive down the highway and some drive down the fairway, but they disappear after the campaign is over.

But the twelve were left. And these are the saints represented in every church. That is the group of folk to whom religion has great meaning. Loyalty to the church is so pronounced that they can always be depended upon whether there is a special event or not. So we salute the twelve and every little group of saints who are deeply concerned and can be depended upon. Such a circle Paul had in mind when he was writing his letter to his friends in Ephesus. Almost in ecstasy he prayed: "That the eyes of your understanding being enlightened that you may know what

is the hope of his calling and what the riches of the Glory of his inheritance in the Saints." That's it! The riches of the glory of Christ's inheritance in these saints that are in every church and upon whom every minister must depend.

Will you permit me to reach into my memory of the folk who made up my first church and lift out four individuals who might well deserve to be among the twelve. They were among the saints whom their new and untried minister inherited. First, I name Porter Culver. May every church have a Porter Culver. For it was he who was so loyal to his church that he mortgaged his farm, all the property he had, in order that his church might continue. Another member of this quartet was Lou Morris. A hardware man, his life had known enough of hardness. He was not a man who had all the gifts. But he was concerned for his church and willing to share the best he had with his new minister. Lacking anything else that he could lay his hands to, he became the "policeman" of the children's choir. Someone else trained them to sing, but Lou Morris kept them together. Then I would like to speak of Ellie Johnson, a woman of great intellect, with outreach and insight. She was a student of religion, and we looked to her as a spiritual leader among us. Though in advanced years, when the necessity arose, she became the superintendent of our Sunday school and gave to children and young folk the advantage of her own thought and consecration. I remember her with gratitude. Last I name Jess Hedgecock. He, I suppose, would squirm if he knew he were being numbered among the saints. In any case, his spirit was willing. Not able to do all that he would like to have done, still he compensated with enthusiasm in outlook and in a desire to see his church go forward. Armed with a new idea, he would come and talk the matter over with his

new minister. He gave to that young man such a belief in his work and such inspiration that, even over thirty years, I remember his contribution.

III

We wish we might have from you graduates a picture of the church you are about to inherit. That picture would include some of the saints and also others. Most churches are beset by weariness, many lack enthusiasm, and there is sickness close to their vitals. I remember now an old automobile which came into the possession of a young member of my own family. He rescued it literally on the way to the junkyard and had it dragged home. Thereafter, he was never so happy as when he was completely covered with grease, under the machine, working among its decrepit parts. Eventually a day came when he drove gallantly down Lockwood Avenue in that vehicle which once would not go but now under his hand had taken on life again. He exhibited a pride which will rarely come to him again. I think you understand the purpose of this parable. For many of you will enter into churches which seem doomed to death. But, with all the vitality which is given to you with the preparation and training of your Seminary, you will go to this church which has been waiting for you and praying for your coming. If only you have the equipment, you will enter into the life of that institution, and it through you will find new life. As you bring to the waiting congregation your knowledge of Jesus Christ and your loyalty to him, it will take up its bed and walk.

We take it for granted that you have what is needed to enter into this high and sacred experience. I recall riding with a doctor well out in the country when he drove up in front of the house to which he had been called. As he stepped out of the

machine, he looked up in dismay and said, "I left my bag in the other automobile." You have not forgotten your "bag." A sick world, sick churches, and sick Christians need you. Do you have a knowledge of God as we see him in Jesus Christ? Do you understand the heart and purpose of Jesus Christ so well that you recognize the great reason for his coming? Have you laid hold of his discovery that only love will work in this tragedy-ridden world; that everything other than love and good will turns upon and consumes itself? Have you so possessed yourself of the mind of Christ that you now bring

good will without limit and without exception to the needs of our sick generation?

Some of us who have been in the work longer look upon you with jealousy, wishing that we might go out with you into the work which you are now undertaking. We thrill with you over these churches which you inherit. You will bring to them so much of the spirit and power of our Master that after a few months' labor, or a few years', there will be a new creation. And then you will discover that the church which you have inherited has become a church which you have helped create.

WILLIAM ALLEN WHITE: AS SEEN BY ONE OF HIS MINISTERS

By PHILLIP W. SARLES

[A graduate of the University of Wisconsin, and of our Seminary, the author went to First Congregational Church, Emporia, Kansas, in 1937. He was called to Central Church, Dallas, Texas, in 1942 and in 1947 moved to his present pastorate, Rogers Park, Chicago.]

I

MY CALL to the Emporia, Kansas, Congregational Church came in the summer of 1937. Mr. and Mrs. White were the church's most distinguished members. He had a big, round cheerful face with a healthy complexion and snow-white hair. Of medium height with a big head, he was plump without being fat. Almost always he wore a single-breasted business suit, often in light-gray patterns. When he spoke in public, his voice was high-pitched and unimpressive. Nor did he speak easily, although he had appeared before the public all his life. His best thinking was done on paper and in writing, where he had no peer. To read him was to understand his thought quickly and easily and to feel a

forthright voice and clear mind saying his say on a subject and ending when it was said. No other newspaper in America had as many exchanges as William Allen White's *Emporia Gazette*, and no other editor was quoted as widely.

He was a newspaper editor first of all but also a powerful Republican politician, friend of presidents, world traveler, and homespun philosopher. His first love was his home state, Kansas, and in later days, Emporia. "What a lovely town is this Emporia," he wrote. He never wanted to live in a big town, and, when asked to join the staff of a metropolitan newspaper in an executive position, he wrote the editor that he never wanted to live where he couldn't water his yard with a thirty-five-foot length of hose. Someone, prob-

ably Henry Seidel Canby, termed him "as American as apple pie."

Emporia is an old town as Kansas goes. The first church was the Congregational founded by the old Andover Band.

The second largest group of Welsh people in America live in Emporia. For many years they maintained their own Congregational and Presbyterian churches, holding services in the vernacular.

The state legislature placed one of three state teachers colleges at Emporia, and for many years the old normal held forth in a frame building on Commercial Street. It grew into a sizable school and adopted the name "Emporia State Teachers College."

One mile up Twelfth Avenue at the edge of town was another school, the College of Emporia. Emporia was the only town in the state which had two colleges, and Mr. White popularized it as "The Athens of Kansas."

Mr. and Mrs. White lived in a big red-stone house where they often entertained celebrities. They came to the morning service at church only four or five times a year. I was always conscious of their presence, as was the entire congregation. One week end when Herbert Hoover was their guest I was scared stiff they would come to church and chagrined afterward that they didn't. But the Whites were away about as often as they were in town. Chief supporter of the church financially and a member of the board of trustees, Mr. White also chaired our social action committee. The Whites came often to the potluck church dinners, bringing literally a tubful of fried chicken, but Mr. White just did not get out often to church on Sunday mornings. "Phillip," he would say, "I'm your black sheep." When he autographed for me one of the first biographies of himself, he added "from your black sheep."

William Allen White was born late in

the life of his parents. His father was a doctor and his mother an Illinois school-teacher. Shortly after young "Willie" was born, the family moved to Eldorado, Kansas. Zest for living was always in his frame. To read his autobiography is to relive one's own childhood and recapture the glory of a small boy growing into manhood in rural America. It was a Tom Sawyer existence, and much of the philosophy and humor of Mark Twain remained in Bill White all his life. He said in one of his later editorials:

I have never been bored an hour in my life. I get up every morning wondering what new strange glamorous thing is going to happen and it always happens at fairly regular intervals. Lady Luck has been good to me and I fancy she has been good to everyone. Only some people are dour, and when she gives them the come-hither with her eyes, they look down or turn away and lift an eyebrow. But me, I give her the wink and away we go.¹

Desiring his own newspaper, he bought the *Emporia Gazette* in the early summer of 1895 on a shoestring and with all he could borrow.

II

When I came to Emporia, Mr. White was in his late sixties and enjoying national and international recognition. His newspaper, an afternoon publication, was a joy to read. It contained the news, and in addition the editorials gave amazing information and more good refreshing humor than the *New Yorker*. He quoted scripture, panned the rich, as when Andrew Mellon died, poked fun at himself, and scorched the pages with criticism. His memorial editorials for those who passed on were his own creations, unlike any others I had ever read. They told the

¹ From an editorial in the *Emporia Gazette* republished by the Book-of-the-Month Club in a memorial brochure.

bold truth and yet never missed the praise where it was due. He was quoted on public issues more than any other editor in America. He loved to start a controversy, as does any true editor, and then watch it rage while the circulation increased.

One day he published on the front page in a box a letter from a Wichita woman who pleaded for Emporia to clean up its unsightly streets. He promised to publish representative answers to the woman's letter. They flooded in. The *Wichita Beacon*, whose editor was William Allen White's cousin, took up the issue. Emporians always loathed the proud "oil rich" in Wichita.

Another time, Mr. White offered to run a contest for the best list of the ten Emporia people who would be the first to be hanged by Hitler if he came to town. Much to his consternation, he led all the lists.

A milk-price war started while I was in Emporia. Our church's social action committee led by Mr. White got into the fight. We obtained affidavits that the lowest-priced milkman was watering his milk, which the state examiners confirmed.

State politics brought a merry conflict on the editorial page, for, in spite of William Allen White, Emporia had many Democrats. In fact, the editor of the weekly *Democrat* was a member of the Congregational Church, too.

In order to mix socially and intellectually with his townsmen, Mr. White started a men's study club. After it grew too large, it divided, and, by the time of my pastorate, there were five men's study clubs in the town, each meeting in the homes of members every second week eight months of the year. These included businessmen and college faculty.

Home was good to return to after the Whites had traveled afar. His editorial on the joys of coming home to Emporia, knowing one was on the home stretch

when the trainmen would start calling him by his first name, and the thrill of familiar sights and sounds, would have melted the heart of the grimmest citizen. His nature editorials every spring and fall were equal to the Psalms and touched about as deeply.

Two children came to the Whites, Bill and Mary. While Bill was a student at Harvard, tragedy struck at home and snuffed out the life of the beloved Mary. Her gay young spirit loved to find release in riding horseback with the speed of lightning and the abandon of youth. While turning to wave to a friend, her head struck an overhanging limb, and she died of a skull fracture.

She was seventeen, something of a tomboy, sensitive, eager, unselfish to a fault, and a joy to everyone who knew her. Immediately after the funeral, Mr. White went to his office at the *Gazette*, shut the door, something he had never done before, and wrote the now famous editorial entitled "The Death of Mary White." It is an essay less than a thousand words, but it has immortalized the lovely daughter and increased the stature of the father.

Except for church attendance Mr. and Mrs. White fully co-operated in the work of the parish. Mrs. White always entertained eight delegates when church conferences met in town. A gracious and thoughtful hostess, she regularly threw open her house for women's meetings with tea. Mr. White would arrive home about five o'clock and, following his usual routine, would settle himself in his favorite chair in the living-room, removing his shoes, and start reading a manuscript. If women were wandering all over the place, he still read. His powers of concentration were well developed from many years in the newspaper office.

Although his office door was always open, no noise bothered him. When I went to see him about some matter, I

could walk right up beside him as he bent over his desk and stand there. Perfectly unconscious of any interruption until I spoke to him, he would then cordially greet me and invite me to sit down. He always called me "Phillip," and wanted to know how the church was coming along.

III

Upon his return from eastern trips (including Washington, D.C.) Mr. White would be invited to talk at a church dinner where he would recount the events of the trip, the people he had seen, and what they had said. These travelogues were the joy of our church people. At an annual church picnic the Fisk Jubilee Singers arrived in their bus. They were passing through and wanted to extend their greetings to the Whites. He asked them to sing for us, which they did, but not until their director had explained they never sang outdoors and never before had they made an exception to the rule, not even for the crowned heads of Europe; but for the Whites, "Yes."

In 1926 Mr. White joined with Heywood Broun, Dorothy Canfield, Henry Seidel Canby, and Christopher Morley to become a judge of the new Book-of-the-Month Club. Once a month they met in New York, and, if the Emporia editor couldn't make the date, he wired his ideas about the books. Those telegrams are choice. The big living-room table was always covered with manuscripts opened to the place he left off reading. Woe to anyone who disturbed them!

In 1938 Mr. White returned from Europe profoundly disturbed. His usual optimism seemed to disappear as he spoke to me about German nihilism. He was fearful for the world. I was a young, perfectionist pacifist and told him so. It didn't change him. After the outbreak of war in 1939, he grew bold in favoring the Allies. His son, Bill, was Columbia com-

mentator in Finland and later became an outstanding war correspondent as William L. White. William Allen was proud of his son.

His anxiety finally culminated in the William Allen White Committee To Defend America by Aiding the Allies. A national committee with extensive influence, it took as its objective repeal of the Neutrality Act. The fifty ancient destroyers lent to Britain was the result of this committee's work. (Mr. White always wondered how the "leak" on that occurred and half-suspected Franklin Roosevelt, until he discovered he had been carrying on negotiations via long distance on a party line from his cottage in Colorado.) After I had stood it as long as I could, I wrote him my dissent and visited him in his office. He answered me with every cordiality and said something that I have never forgotten, "Phillip, I am glad that you think enough of me to come and tell me these things." Mr. White and I differed, but we kept fellowship without tension.

After five years in Emporia, I was called to Dallas, Texas. Seeing me in the *Gazette* office one day, Mr. White called me into his office. "Well, Phillip," he said, "they tell me you are going to Texas."

"Yes, sir," I replied, "I have received and accepted a call."

With a twinkle in his eye he came back, "Don't you know they'll hang you down there?"

After his death, the Book-of-the-Month Club issued a memorial brochure on his life. They closed with one of his editorials which describes his feeling toward the ministry. It was written many years ago in his *Emporia Gazette*:

WHAT IS A MAN PROFITED?

The other day in Emporia, the longest funeral procession that has formed in ten years followed the Reverend John Jones three long

miles in the hot July sun out to Dry Creek Cemetery. Now, a funeral procession may mean little or much. When a rich and powerful man dies, the people play politics and attend his funeral for various reasons. But here was the body of a meek, gentle little old man—a man “without purse or scrip.” It won’t take twenty minutes to settle his estate in probate court. He was a preacher of the gospel—but preachers have been buried before this in Emporia without much show of sorrow.

The reason so many people lined up behind the hearse that held the kind old man’s mortality was simple: they loved him. He devoted his life to helping people. In a very simple way, without money or worldly power, he gave of the gentleness of his heart to all around him. We are apt to say that money talks, but it speaks a broken, poverty-stricken language. Hearts talk better, clearer, and with a wider intelligence. This old man with the soft voice and the kindly manners knew the lan-

guage of the heart and he spoke it where it would give zest to joy. He worked manfully and with a will in his section of the vineyard, and against odds and discouragements he won time and again. He was infinitely patient and brave. He held a simple, old-fashioned faith in God and his lovingkindness.

When others gave money—which was of their store—he gave prayers and hard work and an inspiring courage. He helped. In his sphere he was a power. And so when he lay down to sleep hundreds of friends trudged out to bid him good-by with moist eyes and with cramped throats to wish him sweet slumber.

And then they turned back to the world to make money—what a hollow impotent thing! What is a man profited if he gain the whole world and lose his own soul?²

² Reprinted from the *Emporia Gazette*, August, 1901, and from Book-of-the-Month Club, *William Allen White: In Memoriam*, with permission of both.

OUR COVENANT

By JAMES M. GUSTAFSON

[Selected by the Senior Class to speak at Commencement last June, Mr. Gustafson, graduate of Northwestern University, gave this address. He was awarded the Ford Traveling Fellowship and is continuing his studies at The Divinity School, Yale University.]

AS CONGREGATIONAL Christians we are historically rooted in the forms and conceptions of a people who perceived themselves to be the children of God. These children of God were not an aggregate of individuals, each of whom in the solitariness of his own closet made his peace with God. Rather, they were children of the covenant, bound to one another through Christ in a congregation and as a congregation bound to God. John Davenport wrote in the seventeenth century that “a company becomes a Church, by joyn-ing in Covenant.” He supports this understanding of the church by a brief exegesis of several verses of the twentieth chapter of Deuteronomy.

“Ye stand this day all you before the Lord your God, your Captaines of your Tribes, your Elders, your Officers, with all men of Israel. That thou shouldest enter into covenant with the Lord thy God, and he may establish thee for a people unto himselfe.” So that here is plainly shewed, that here was a company, and this company were to be established to be a people unto the Lord, that is to say, a Church. And this is done by the peoples entring into solemne Covenant with God, and therefore a company of people doe become a Church by entring into Covenant with God.

The conception of the church as a company of people entering into covenant with God is worthy of reaffirmation and of loyalty. It expresses a conviction borne out in experience that our salvation as in-

dividual persons is dependent upon the mutual ministry of Christians in the life of a congregation. God transforms the lives of men as they share with one another in the things of Christ. The Holy Spirit works in the relationships of men within the body of Christ. In the loss which accompanies death, in the joys and anticipations at the time of birth, in the despair of seeing one's idols fall, in the thanksgiving feasts of harvest time, in common worship and the breaking of bread, yea, in all the activities of life, the children of the covenant minister to one another.

The solemn covenant of a people with God expresses a trust in God's promises of grace and a response of disciplined witness to the grace and will of God in human life. The covenant between God and his people is not only a promise of grace, power, and wisdom on the part of God to his people. It is not simply the promise of God's Kingdom in any of the conceptions that imaginative human beings might construct. Nor is the covenant relationship the binding-together of a group of men in a pledge of loyalty and obedience to an unresponsive lifeless principle or moral law. The covenant does not depend solely on the discipline of resolute men for its fulfilment. Rather, the children of the covenant trusted in the prevenient grace of God, in God's initiative in bidding them to become his people. But God's grace was not to be had without a disciplined response; to answer the bidding of God meant to accept responsibility. Not only did the people need God, but God needed his people to be means of his active, creative, and redemptive power. Through their covenant the people of God established a dynamic relationship with the source of their life and their redemption.

The discipline implicit in the covenant of a people with God extended to the total

life of the congregation and to the total life of individual members of the congregation. As a congregation of Christians, God's people were in one sense not free, for they were bound to the Scriptures as the Word of God. They read the Scriptures and, in reading, appropriated the biblical insights into the fallen nature of man, God's redemptive work in Jesus Christ, and the calling of a people who knew God's transforming power. In submitting themselves to the biblical message, the children of God found freedom. The children of the covenant worshiped. Regularly they joined together in praise, in confession of sin, in the hearing of the sermon.

Beyond the disciplines of their mutual life in the congregation, the children of the covenant had a vision of their corporate life as an economic, political, and social community as the extended realm in which God's power became actualized in the lives of men. God was praised not only in hymns and prayers but in the work of men's hands and minds. The clearing of land and the cultivating of fields in the name of Christ were religious acts of disciplined Christian men. The spinning of yarn and the caring of children were all related to the response of a disciplined body of men to the prevenient grace of God.

To reaffirm the conception of the church as a company of people entering into covenant with God and to declare our loyalty to such a heritage is not to be blind to its inadequacies and temptations in both idea and practice. To make such reaffirmation in our generation is to respond to both the richness of our particular tradition and the existing situation within the church and the world. It is to assert that we have become acutely aware of our need of one another in Christ, of our need of God as a company of people, and of our responsibility to God for the

extension of his redeeming work in the world. It is to proclaim that the idea of the covenant is an emphasis that we, as Congregational Christian people, can make with the Church Universal. It is to affirm our dependence on God's prevenient grace for our redemption. It is to rediscover the need for disciplined lives of worship, thought, and work within the congregation of God's people. It is to declare the holiness of all of life in the sight of God, and the need for a renewed sense of Christian calling in home and factory and school. It is to assert that our freedom as a Christian people is dependent upon our being bound to God through Christ in a congregation.

To reaffirm the conception of the church as a company of people entering into covenant with God is to proclaim the existence of meaningful personal relationships, man to man through God in Christ, to a lonely generation. It is to call men together to seek the mind of Christ under the ministry of the Holy Spirit and to make definite decisions within the ambiguities of our political and economic life. It is to undergird our democratic heritage with the sense of freedom and

community, the sense of the fulfilment of individual lives within corporate life.

This heritage of the solemn covenant of a company of people with God, whether it has become ours by birth or by adoption, has become more real to us through both its presence and its absence in our common life in the Seminary. Upon leaving the Seminary we can only be grateful that a company of God's people who covenanted with him has brought us to this hour in this place. Our generation of Congregational Christians can renew the covenant of our forefathers and can seek to make the vividness of a covenant relationship with God meaningful in the lives of those congregations to which we are called.

And though as a class we are not, in form, a congregation, we can also covenant together with God in the words of an early Massachusetts congregation: "We . . . do hereby solemnly and religiously (as in his most holy presence) promise and bind ourselves to walk in all our ways according to the rule of the gospel and in all sincere conformity to his holy ordinances, and in mutual love and respect each to other, so near as God shall give us grace."

ADAM EARLY IN THE MORNING

By JOHN BEAUCHAMP THOMPSON

[Graduate of Beloit College and Union Theological Seminary, Dr. Thompson was pastor of First Presbyterian Church, Norman, Oklahoma, 1937-47, and then came to this campus as Dean of Rockefeller Memorial Chapel and Associate Professor of Christian Ethics in the Federated Theological Faculty. This sermon was preached in Rockefeller Chapel, August 19, 1951.]

I
WE WHO live in the West often smile with incredulous amazement at the fantastic claims of certain oriental peoples who have described themselves as "sons of heaven," at nations which

completely lack a sense of humor when they insist that they are the chosen people, and at other nations which claim a special, divine origin. We like to point out that men who cherish such illusions are ill prepared to achieve an adequate view of their world or of themselves.

But the obvious danger of illusions lies in the fact that the men who cherish them do not know that they are illusions. Like all other peoples, we Americans have had our share of illusions. One of the strangest and most persistent is a notion which has characterized our estimate of ourselves now for more than a hundred years: it is the illusion of innocence. We Americans have enjoyed picturing ourselves, if not all men, as fresh and innocent beings, unhampered by ancestors, unbent by original sin, with fresh strong bodies and virginal minds, quite as innocent as Adam before the fall. Perhaps it was inevitable that our fathers, coming to a new and unsettled continent to escape specific evils of the Old World, should have imagined that they would leave all evil behind. More than one of our best literary minds hailed the pioneer as a new Adam in a new paradise. Even John Locke had said that "in the beginning all the world was America." Orators and writers from 1820 on usually described life here in terms of the dawn of a new day, their figure connoting the freshness of an unspoiled conscience. A New York editorial in 1839 said, "We are now entering on our untrodden way with a clear conscience unsullied by the past." We sang to the world of America, the virgin continent. Jefferson had warned that the American who went to Europe was likely to lose his knowledge, his morals, his health, his good habits, and his happiness. American writers of the nineteenth century took up the theme of optimistic self-development (as opposed to the older theme of redemption), and, as Mr. R. W. B. Lewis has commented in the *Yale Review*, "the figure and symbol for these concepts was found in the figure of Adam before the fall: prototype of the American, miraculously free of family and race, emancipated from history and born, as it were, at a second dawn of time. Humanity in the new world,

was to be given a second chance."

Walt Whitman, the most exuberant, the most appealing, and in many ways the most distinctively American of our poets, named a whole section of his great book of poems "Children of Adam" and gave us the metaphor which most adequately sums up this philosophy of optimism. He compared himself (and by implication his fellows) with

Adam, early in the morning
Walking forth from the bower,
Refresh'd with sleep.

Such a fresh, clean, unspoiled creature was to Whitman the incarnation of innocence. "Let others weep for their sins," he sang. Obviously the new Adam has no sins to weep for.

Hereafter the American traveling in Europe thought of himself as an "Innocent Abroad." Of course this label of innocence is a two-edged sword; it always contains an element of irony. Innocence may be purity of heart; or it may be immaturity; or it may be sheer stupid ignorance. Perhaps the American "Innocent Abroad" combined all these qualities.

The danger of cherishing an illusion, however, such as the illusion of innocence, is that, lacking the wisdom of the serpent, we are unable to be as harmless as the dove. The innocent man (or the man who imagines that he is innocent) is not harmless. He may be one of the most dangerous figures on the stage of history. For to the degree that he harbors this illusion he will be unable to perceive deeply into the nature of the life around him, and he will be unable to act with wisdom. Today, after two world wars, most of us do not find our continent so virginal as it was one hundred years ago, and we do not find the dawn quite so rosy as it was pictured by our writers from Webster to Lowell and even by the more thoughtful men like Emerson and Thoreau who joined the

party of hope rather than the party of memory. Nevertheless, we still harbor this illusion.

The assumption of innocence becomes in our age a serious obstacle to honest and effective relationships with other nations. How can we achieve harmony with the sinful Europeans and the greedy Orientals? It is fairly easy for us to delineate the sins of other imperialists if we see them using armies and colonial machinery to exploit backward peoples. But our hearts are too innocent to understand our own forms of imperialism when our economic system reaches out and forecloses mortgages on whole nations, or when we blackmail another nation during its elections, or when we arm another nation for the exploitation of still other peoples: for the real dirty work which we are too pure-hearted to contemplate. It is not fair to label this whole complex of relationships as archhypocrisy. In many ways it is still based upon something far more dangerous than hypocrisy: upon the illusion of innocence.

We who work in the field of education have great skills in puncturing the illusions of others: the illusions of the foreigners, or the illusions of the businessman, or the illusions of the politician. But implicit in most of our philosophies of culture is the notion that our own pursuit of "truth" is not only a final and a sufficient goal of life; it is always objective, always purehearted, always innocent. We professors manufacture the stories about absent-minded professors to prove how unworldly and innocent we really are in our hearts. Likewise our use of "reason" is a pure and immaculate process, unsullied by ulterior motives or partisan prejudice. If all men are not innocent, at least we achieve innocence by education. This is obviously less disturbing than the old method of repentance.

Our historians have the perspective to

discover the illusions in most of the world views of the past. However great the glory of Greece and the power of Rome, the wisest of the Greeks cherished the most fatal illusions: notably the notion of Plato and Aristotle that the Greek city-state was the final word in civilization; and the acceptance by these philosophers of the notion that the class structure of their society (including slavery) was written into the eternal order of things. No American theologian has been more eloquent or more devastating in the exposure of such illusions than Reinhold Niebuhr, who keeps reminding us that actually the emperor wears no clothes at all. Yet even Professor Niebuhr, more and more in these days of a cold war that is growing warmer, tends to identify Christianity with Western civilization and encourages Americans to oversimplify the complex economic and political struggle between East and West in terms of a moral struggle between purehearted Christians and filthy-souled Communists. To cherish such illusions not only makes it impossible for us to understand why the Russians behave as they do and what they want; worse yet, it makes it impossible for us to understand ourselves and to recognize the springs of our own action.

During much of the last one hundred years in America this romantic view of life has been matched by a romantic metaphysic which often seems little more than a projection of our imagination and emotions. Of all the ways that man has tried to make God in his own image, this may be the most dangerous.

II

Many of us find the poetry of innocence very charming and somewhat intoxicating. My quotation from Whitman's picture of Adam early in the morning does not utterly damn Whitman, and it certainly does not indicate the rich gamut of

his poetry. Both in form and in content Whitman brought to poetry fresh springs of vitality and life-affirmation, humanitarianism and universalism, and democratic faith, which were sorely needed when he wrote and which I, for one, still regard as a precious part of our heritage. He pictured the role of the poet as a kind of new Adam who walks about in the fresh world giving names to things; this in itself is the priestly function of language, and Whitman continued the work of Adam by giving fresh and honest names to many of the wonders of life and by insisting that the word should become flesh. But in these later and gloomier days we have a more pressing question. Eugene O'Neill, who has looked deep into the wicked heart of man, has put the question:

The word has become flesh.
Can the flesh become the word again?

This question we ponder more and more in an age when still, in most parts of the world, human labor is regarded as a commodity, and all states feel the necessity of training their youth for war.

It is my thesis that this illusion of innocence makes us into dangerous and irresponsible citizens of our own community and of the world. To discharge our citizenship, we all have to work through parties and groups; but it is very dangerous for one party to imagine that its members are really purehearted and that utopia would come if they could only turn the rascals out. Whatever valid criticisms of capitalism the Marxists have, it is dangerous for the Marxists to fancy that their hearts are pure and innocent and that once they are in power all misuse of power and coercion will wither away. Adam is not that young. And it is not that early in the morning.

It is possible to cherish this illusion of innocence only if we are blind to four very profound and disturbing facts of life. I

must mention these facts in the briefest possible way, hoping that such exclamation points may remind us how urgently we need to study and meditate upon each of them.

III

1. The first fact to which we Americans are chronically blind is the idea of history as organic. In order to cherish hope, it is not necessary to sacrifice memory; indeed, the only reasonable or justifiable hope depends upon a profound view of history. The sons of Adam never begin from scratch. "Every body has its history," says Professor Montague, "but a living body *is* its history." This continuity with our ancestors is one kernel of truth in the old doctrine of original sin. We have inherited structures and institutions and behavior patterns which no rational or sensitive person today would construct. But here they are; they shape and direct and deform our attitudes; we accept them. Some of the institutions and patterns of the Old World we did not bring with us; but the old Adam we brought with us, and not the Adam of the early morning but the Adam of the morning after.

Our history is continuous with the history of all the rest of the world. State after state in this country has been cleared as a new wilderness, a new frontier, a new beginning. Immediately all the old sins, the old forms of egoism and exploitation and discrimination follow after. The frontier saloon-and-gambling-den is only a small symbol of the baggage man carries with him into each new beginning.

Some institutions and patterns of the Old World we did not inherit. Yet the corrosive results of excessive egoism, private sin, and sin by syndicate have been abundant here, too. In area after area we have recapitulated the sins and errors of other nations with a blind and naïve innocence of their experience. The industrial

revolution is a case in point. Surely all Americans who had read Carlyle and Ruskin and Dickens and William Morris knew something of the human cost and the economic unbalance of the way England's industrial revolution was allowed to unfold. But we proceeded to recapitulate all these errors in our industrial revolution in New England and then, two generations later, repeated all the same errors again when textiles moved into the Southern States. Our innocence did not save us from the excesses and tragedies which others had suffered in like situations.

2. The illusion of innocence is possible only if we blind ourselves to the fact that we are mortal. The poetry of Whitman at its best is a very heady drink; it is invigorating; and yet it is a little absurd. The dream of comradeship and brotherhood is a worthy dream, and its celebration must be one of enthusiasm. But the men we see walking the earth do not behave like gods. William James once said of his father that he lived and breathed like a man who knew he had not made himself. It is difficult for the American to admit that he has been created. The tendency to believe in the myth of the self-made man is one of our greatest temptations. When we yield to this temptation, we feel both underived and irresponsible and then ungrateful. The Genesis myth of Adam is a profound meditation upon the mortality of man. It is a sad book and yet a hopeful book. It is not actually a story of the origin of evil; the final metaphysical question is not answered. But it is a profound story of the nature of evil; for the prophetic writers who composed the book saw the fall of man—the misuse of freedom, the irresponsibility of false innocence—in every new son of Adam. The fall of man happened not just once; it happens every day. There is much in Calvin which we cannot accept today, but in one sense Calvin

gives us a much more profound view of human nature than does Whitman; for Calvin knew that man is a creature, mortal, and sinful. Also he knew that the hope of man is not the fantastic hope of becoming a god but the ancient hope of being forgiven and redeemed.

3. This of course rests back upon that Christian doctrine which is probably least welcome of all doctrines to the modern mind: the doctrine of sin. A recent book by a well-known theologian explains that the notion of sin is not pleasing or acceptable to the modern mind and suggests that therefore we should stop talking about it. If only we could get rid of the fact of human sin so easily! But the American is not exempt. Even the liberal is not exempt. Nor even his liberal mind.

Despite the fact that, as T. S. Eliot remarked,

We all of us make the pretension
To be the uncommon exception
To the universal bondage,

many of us would protest against the glibness, the legalism, and the moral hiatus in the orthodox Catholic doctrine that sin was necessary in order that we might be saved. We feel that both too much and too little is said in that famous Latin exultation in the Roman Mass for Holy Saturday: "O happy fault which has deserved to have so great a redeemer." If such a doctrine is exaggerated to the point where God is pictured as a cosmic chessplayer and all men, including Christ, are mere pawns arranged schematically to fulfil mysterious rules of a game which we do not respect, then it offers us no light.

These ancient words of the Mass have been repeated often in great poems like *Piers Plowman* ("O Blessed fault, O Necessary sin of Adam: for through that sin thy Son down to this earth is sent");

and in modern Catholic poems like Anne Ridler's

Sin is the chance of mercy;
Then even sin contrives your greater glory.

Such words, clumsy as they are, thrust lame hands of faith toward a very profound truth.

The great hope in the Genesis myth is in the fact that man, despite fate and chance and misfortune, rose up and faced the fact of sin and volunteered to assume some responsibility. Where this "evil bent" in his nature came from he has never known; his theories of a devil have not helped much, for they have either weakened his idea of God fatally or else have resorted to a kind of minstrel devil dressed as a villain but really doing God's disciplinary work. But Adam accepts the fact of freedom; Adam makes a moral decision; Adam takes the consequences; and he passes the results of his sin, his suffering, his insight, on to all his sons.

This is part of our human heritage, and it follows us no matter where we may go. There is no island that can become an Eden uninhabited by the urbane serpent who brings the temptation. For the serpent is in our mind, in our imagination, in our pride. It is often through our good deeds, not our foul deeds, that we build the towers of pride. It is in our goodness that we rebel against God who is the center of life and try to become the center of life ourselves. We rehearse our goodness. We display our piety. "I thank thee Lord that I am not as other men, sinners, publicans, extortioners. I fast; I give to the poor; I pray loudly and often." I am the center of the universe.

Even so untheological a philosopher as Bertrand Russell has said that every man would like to be God if it were possible; some few find it difficult to admit the impossibility.

This is original sin. William Temple,

late archbishop of Canterbury, explained it thus:

As infants we are at the center of our world. Physically this is always true; where the horizon is depends on where I stand. So each of us takes his place in the center of his own world. But I am not the center of the world or the standard of reference as between good and bad. I am not, and God is. In other words, from the beginning, I put myself in God's place. This is my original sin. Education may make my self-centeredness less disastrous by widening my horizon of interest; so far it is like the climbing of a tower, which widens the horizon for physical vision while leaving me still the center and standard of reference. Education may do more than this if it succeeds in winning me into devotion to truth or to beauty; that devotion may effect a partial deliverance from self-centeredness. But complete deliverance can be effected only by the winning of my whole heart's devotion, the total allegiance of my will—and this only the Divine Love can do. Christians have some clues to the understanding of human nature which may enable them to make a more accurate estimate than others of these points. Its assertion of original sin should make the church intensely realistic and conspicuously free from utopianism.¹

4. We cannot cherish the illusions of innocence unless we close our eyes to the fact of tragedy. We keep rediscovering, some of us through literature, some of us through life, that many of the deepest insights into the meaning of existence come to us only through tragedy. This is the true insight which the Roman Mass attempts to state: "O Happy Sin" may sound misleading, but it is the recognition of the profound depth and complex of the relation of sin and tragedy to insight and to man's highest dignity and potentiality.

In tragedy we face a real opposition and a real choice in human experience. In tragedy we face the strongest assertion

¹ William Temple, *Christianity and Social Order* (Penguin Books, Inc., 1942).

of human dignity. We discover that the only hope which does not fade as soon as the dawn of early morning is gone is the hope that emerges beyond tragedy. It is a hope based not upon illusions of infancy or illusions of innocence but upon the painful and concrete experience of the mercy of God. It is hope based upon man's ability to become infinitely disgusted with the things he has done; to realize after the fact that many of his accepted relationships are sinful and unnecessary. It is hope based upon man's ability to change his mind, to repent, to change his direction, and to be used for the redemption of others.

To the Christian the cross of Christ symbolizes this hope as well as this tragedy. The most godly life we know in history was destroyed by the best people of his day. Yet their success was an utter failure, and Christ's failure became a supreme victory. We cannot say this glibly. We cannot even say, "O happy fault which has deserved to have so great a redeemer." We cannot be glib when the principle of the cross is still the only operative, redemptive principle we can observe working in history. This fact the

liberal mind does not particularly like. But wherever he turns—whether to secular fights for justice or to Walt Whitman nursing the wounded soldiers of the Civil War and glimpsing in their white, broken bodies the continued crucifixion of Christ—wherever he turns he will find that principle, and the only hope that emerges will emerge out of tragedy.

This truth our greatest poets and theologians have discerned. Sometimes it has been rediscovered in strange ways and places. This, I think, was what Vanzetti was trying to express in the courtroom when, after receiving the death sentence, he arose and replied in these stark and majestic words:

If it had not been for these things, I might have live out my life talking at street corners to scorning men. I might have die, unmarked, unknown, a failure. Now we are not a failure. This is our career and our triumph. Never in our full life could we hope to do such work for tolerance, for justice, for man's understanding of man as now we do by accident. Our words—our lives—our pains—nothing! The taking of our lives—lives of a good shoemaker and a poor fish-peddler all! That last moment belongs to us—that agony is our triumph.

NEXT ISSUE

What is the Church doing with its youth? The January issue of the REGISTER will present "New Developments in Youth Work"

A PRAYER AT SUNSET

By WALTER SCHLARETZKI

[This prayer was offered at the annual Convocation at Merom Institute, Merom, Indiana. Dr. Schlaretzki holds an honorary degree from C.T.S., and is Director of the Southern Area of the Congregational and Christian Conference of Illinois.]

OLORD, Our God, *Who art also our Father, behold this little company of Thy people gathered in this place of worship at the close of this day. Thou didst give us this day, not many hours ago, and we have used it as we have. It is about to pass into the unfathomed depths of Thy store of years. As the day comes near its end, we touch it once more. We can commit it into Thy hands.*

There were many gracious moments in it. We had the morning sunshine and the morning laughter of our friends. We broke bread at friendly tables, and our bodies were nourished. We shared the breaking of the truth, and our spirits were strengthened. We laid our lives open before Thy searching light as it shone through the men who spoke to us. We saw our thoughts and deeds judged by that light, but we did not shrink from the pain of that judgment, for Thy grace upheld us. We thank Thee for all which the day has brought us, rejoicing in the good which we can see and trusting Thy power to transform all that was not good. For we are truly sorry for our sins and grieved because of our blindness, but Thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

And, now, because Thy love has kindled love in us, we cannot lay this day at Thy feet without holding before Thee all Thy other children. Keep the dear ones who are not with us safe this coming night. Let a warmth come into their hearts even now as we think of them. Those of us who are pastors bring before Thee the people whom Thou has given us, the happy ones, the sorrowing ones, the sinning ones, but especially those who are walking through valleys and shadows today.

Then there are all those whom we can know only in our imaginations, and we pray for them even though we know not how we should pray as we ought. For Thy Spirit knows their needs, and our love and will do His blessed work for them. Children have been born today, and men and women have died. Some have, for the first time, wilfully turned from Thee into known sin, and others have, for the first time, turned from their known sin to Thee. But all are still Thine, and we press them against Thy love.

And we cannot forget our sons in Korea. For, today, some have shed their own blood, having perhaps first shed the blood of others. They suffer and die because so many have sinned, and we do not dare to say that we have not sinned. Let Thy mercy and Thy peace sustain them. We offer our prayers for the President and all others in places of authority and leadership. They need Thee as we do, and we fail them so often in so many ways.

And so we give Thee back this day and we give Thee ourselves again as the day returns to Thee. The day was Thine and the night is Thine and tomorrow is Thine and we are Thine. And we have Thy peace. Amen.

SEMINARY NEWS

THE NINETY-THIRD COMMENCEMENT

AT THE Graduation Exercises in Graham Taylor Hall, June 14, 1951, the honorary degree of Doctor of Divinity was conferred upon:

THE REVEREND MITCHELL THADDEUS ANCKER,
Minister of The United Church of Hyde Park,
Chicago, Illinois

THE REVEREND OLIVER KENNETH BLACK, Minister
of The First Congregational Church, Moline,
Illinois

THE REVEREND WILLIAM EARL BREHM, Minister of
The First Congregational Church, Des Plaines,
Illinois

THE REVEREND EDWARD WHITEMORE WILLCOX,
Superintendent, The Congregational Association
of Detroit, Michigan

The Bachelor of Divinity degree, awarded jointly by The Chicago Theological Seminary and The University of Chicago, was conferred upon:

CHARLES LEE BURNS
GEORGE EDMUND BURTON
HENRY AMBLER CAMPBELL
CHARLES ORON ERICKSON
JAMES MOODY GUSTAFSON
WILLIAM DAVID WILLIAMS

The Master of Arts degree, awarded by The University of Chicago, was conferred upon:

MARGARET HELEN KENTFIELD
TAIZO FUJISHIRO

C.T.S. DIRECTOR HONORED

At the Commencement Exercises of Beloit College last June, Clarence S. Pellet was awarded an honorary LL.D. degree. In presenting Mr. Pellet, Dr. W. A. Rowell (also a member of the Board of Directors of C.T.S.) used the following citation:

"President Croneis: Mr. Pellet was born in Newton, New Jersey. He moved with his family to Chicago at an early age. After preparing for college with North Division High School of Chicago, he entered Beloit College and graduated with the Class of 1886. After

graduation he went into the insurance business and has continued in this business ever since. During these years he became one of Chicago's leading businessmen. He was president of the Union League Club, the Chicago City Club, and the Chicago Board of Underwriters. He has taken an active share in the civic life of Oak Park and in the lifework of the First Congregational Church. For many years he has been a member of the Board of Directors of the Chicago Theological Seminary and Chairman of its Executive Committee. The object of his special love and devotion has been his alma mater. He has been always a most loyal and enthusiastic alumnus. He has served continuously on the Board of Trustees for fifty years and has been a most valued friend and adviser of four presidents of the College. He was a charter member of the Wisconsin Beta Chapter of Phi Beta Kappa. I once heard him say that he came to Beloit to play baseball. His interest in this sport has never waned, and I have known him to speed up the business of the meetings of the Executive Committee of the Chicago Theological Seminary in order to see a game of the World Series. On the information blank sent out by the Alumni Office in 1924 was the query, 'Record since Graduation?' Mr. Pellet wrote, 'Kept out of trouble so far.' I am certain that he was able to do this for the thirty-eight years previous, as well as for the twenty-seven succeeding years, because he has given so much of his time, money, and wisdom in helping to keep out of trouble other people and the institutions in which he has been interested and in helping them to grow into their highest usefulness.

"Mr. President, on recommendation of the Faculty, I now have the honor to present Clarence S. Pellet for the degree of Doctor of Laws."

BROSS PRIZE

This prize of \$7,500 awarded every ten years was won by Dr. Amos N. Wilder, New England Professor of New Testament Interpretation,

for his manuscript "Modern Poetry and the Christian Tradition," which will soon be in book form. Dr. Wilder has just returned from the University of Frankfurt, Germany, where he was exchange professor from the University of Chicago. He delivered the opening Convocation address at C.T.S. on "Faith and Order, 1951."

THE REGISTER

Time (April 16, 1951) quoted liberally from the article "Religio Psychiatri" by Dr. Karl Menninger in the March issue of *The Register*, and as a result the Seminary received many requests from all over the nation for this issue. The article was also reprinted, with our permission, in the *University of Chicago Alumni Magazine*, the *University of Chicago Round Table*, and *Pastoral Psychology*.

RESOLUTION CONCERNING MARVIN HALVERSON

The following resolution was unanimously adopted by the Board of Directors upon the resignation of Marvin Halverson last June:

"Mr. Halverson has interpreted the meaning of their theological education to the stream of students who register for courses with him three times a year. He has deepened their theological thinking and concern. He has broadened the cultural horizons of many of us, students and faculty alike, by his cultivated tastes in the arts, particularly music, painting, and architecture. He has been indefatigable in giving himself to the students in terms of their personal problems. He has deepened our experience of common worship. He has handled with patience and power the day-to-day problems growing out of the dual relations of the Seminary and the FTF in regards to admissions, registrations, and evaluations of student performance. He has brought a gift of administrative know-how to the carrying-on of many of the Seminary's administrative problems. He has developed the interest of the alumni in the Seminary. He has by his visits to colleges, his creation of the Church Vocations Conference,

and his cultivation of acquaintance with campus religious leaders recruited students of increasingly high caliber and in gratifyingly larger numbers."

FACULTY

Dr. Alfred W. Swan, minister of the First Congregational Church, Madison, Wisconsin, and a Director of the Seminary, is again teaching a class in homiletics in the Autumn Quarter.

Miss Edna Acheson is again assisting in the supervision of field work.

The Reverend Daniel Jenkins, an English Congregationalist, is visiting professor of ecumenical theology for the Autumn Quarter.

Dr. Joseph Kitagawa has been appointed an instructor in the Federated Theological Faculty in the history of religion; Dr. John Hayward, an instructor in religion and art; and Dr. Russell Becker, an instructor in religion and personality. Dr. Becker will give an introductory course on pastoral counseling. Mr. Robert Allard, C.T.S. '49, has been appointed assistant to the President for the current year.

Mr. Frederick L. Marriott, Seminary organist, tied for first place in an international competition for carillon compositions by the École de Carillon in Malines, Belgium. Awards were made at the city hall in Malines, and after the ceremony the prize-winning compositions were played in the Tower of Saint Rombaut.

SCHOLARSHIPS

The First Congregational Church of Western Springs, Illinois, has given the Seminary two scholarships of \$700 each for the year 1951-52. The Glenview Community Church has established a similar scholarship.

WORLD CHURCH FELLOWS

The World Church Fellows are Cornelis Bolle of Leyden, Holland; Wilhelm Bofinger of Stuttgart, Germany; Hellmut Matzat of Erlangen, Germany; and David Devaprasad of Madras, India.

ALUMNI NOTES

Compiled by EULALIA and DAN WILLIAMS

Dr. Charles W. Gilkey, Dean Emeritus of Rockefeller Memorial Chapel, began his service as *ad interim* pastor of the Central Union Church, Honolulu, T.H., on October 1, 1951. Dean and Mrs. Gilkey will reside on the church campus and are expected to remain at the church until a permanent pastor is called. *DeWitt Joseph Brady '47*, is assistant minister of the church.

1951. *Taizo Fujishiro* arrived in Japan on July 9. He is giving lectures at several church camps and meetings. His family is well. He is soon to take up teaching duties in Doshisha University.

1951. *Sohaku Ogata* has returned to Kyoto, Japan. Address: Chotouin Shokokuji, Imadegawa, Kyoto, Japan.

1950. *Chih Hung Hsu* is working in the Caterpillar Tractor Company in Peoria, Illinois, while he makes plans to return to school.

1950. *Marie Regier*, for many years a missionary in China for the General Conference Mennonites, was transferred last March to Paraguay, where she is ministering to the displaced persons (mostly Germans released from Russia) in a rural colony in East Paraguay. Her address is: Casilla de Correo 166, Asunción, Paraguay.

1950. *Angel B. Taglucop* is now at Cabadbaran, Agusan, Philippines. His letter describes his travels to various church meetings, and he gives a vivid picture of the physical and spiritual needs of the people.

1950. Mr. and Mrs. Kendall M. Corey (*Ardis Tiedi*) announced the birth of Robert Foster Corey on January 17, 1951. They live at 315 Cornelia Street, Janesville, Wisconsin.

1949. *Dennis Bennett*, formerly minister at Paradise Hills, San Diego, who became associate minister at San Diego First last November, has resigned effective June 30 to enter the Episcopal diocese in Los Angeles.

1948. *Lester Sperberg* has been recalled to

active duty in the Navy and leaves the Kirk of Bonnie Brae, Denver, Colorado.

1947. *Elmer Baker* is giving illustrated lectures in his church at Highland, Illinois, about his European trip with the Sherwood Eddy seminar.

1947. *Bob and Annabelle Clark* announce the birth of Lee Anna, June 11, 1951.

1947. *Robert Gemmer* was installed as minister of the First Church of the Brethren, 14284 Superior Road, Cleveland Heights, Ohio, on September 9, 1951. The new son, David Robert, was born in January, 1951.

1947. *Martha (McCain) Gold* and Larry have a son, Brian Douglas, born July 3, 1951.

1945-47. *Arthur Koch*, formerly minister of the Waipahu Community Church, Oahu, T.H., is now Minister of Youth, Edgebrook Community Church, Chicago. The Kochs' daughter is named Eloise Leilani.

1947. *Bob and Frances Niehaus'* third child, Martin Andrew, was born August 17, 1951, in Petersburg, Illinois.

1946. *Ray and Gayle Anderson* have a son, Arick Raymond, born July 11, 1951. The Andersons have moved to Oklahoma City, where Ray is now minister at the Second Methodist Church. During the past summer they attended Professor Snyder's workshop, on which they give the following report: "As a result of the workshop we have come to feel that much of what we used to believe was democratic procedure was really just manipulating people to our own ends. We got new insights into the really person-centered and group-centered approach and feel that in working with people it is the only valid approach—the only one that is consistent with the Christian faith, and ultimately the only one that produces responsible, creative persons and groups. All of our experience with students in the year since then bears out the conclusions, and we shall forever be glad we attended this workshop."

THE CHICAGO THEOLOGICAL SEMINARY *Register*

1946. *Allen L. Irwin* is stationed aboard the U.S.S. "Repose," a hospital ship in Pusan. His mail can be addressed to his wife, Marie, 10556 Greenwood Avenue, Seattle, Washington.

1945. *Ernest Grant* is moving to the First Church, Dearborn, Michigan.

1944. *Howard and Jean Boardman's* fourth daughter, Rebecca Louise, was born July 6, 1951.

1944. *Charles and Kittu Riddle* have completed their year's study in this country. They sailed on September 6 for England and India.

1944. *Larry and Conny Stanton* have completed their year's study in this country. Larry took the M.A. degree from the Kennedy School of Missions at Hartford, wrote a teacher's guidebook for intermediate grades, *More about Mexico*, recently published by Friendship Press, and lectured in youth camps and conferences in California during the summer. The Stantons' address is: Apartado 197, Mazatlán, Sinaloa, Mexico.

1943. *Jordan Cole* has moved from Columbus, Pennsylvania, to 183 Main Street, Franklin, Massachusetts, to become minister of the Baptist Congregational Federated. He will continue his clinical training in pastoral psychology at Andover Newton.

1942. *Harold Heckman* has been called to the Broadus and Powder River churches in Montana.

1942. *Herb and Moray Loring* are moving to Chicago, where Herb will become pastor of the Green Street Congregational Church, in which he worked during his student days.

1942. Friends of *Bernard and Elizabeth Munger* were saddened to learn of the accidental death of their sixteen-month-old son in Corinth, Mississippi, on July 13. The Mungers are continuing their ministry in Corinth. Address: 1104 Taylor Street.

1941. *Herbert Kelley* has moved to the church of Exira, Iowa.

1941. *Walter Lawton* is director of activities at Hawthorne Cedar Knolls School, Hawthorne, New York. He is responsible for planning leisure-time and group activities for two hundred disturbed and delinquent children. He also supervises sixty teachers and other workers who help with the recreation program. He is looking forward to a year's leave of ab-

sence so that he can complete his training at the New York School of Social Work.

1941. *Howard and Elsie Schomer* with their three children have returned from France for a year in this country. The Schomers are serving under the American Board in the Mission of Fellowships to Europe at Le Chambon. Their headquarters will be 1306 Wood Avenue, Colorado Springs, Colorado.

1940. The *Fred Hutsars*, 2441 Seabreeze Drive, San Diego, California, have a son, Timothy Peter, born January 13, 1951.

1940. *Orland McKinley* received orders in June to report to Camp Carson, Colorado Springs, Colorado. Orland says: "Where better for the prophets than the Garden of the Gods?"

1939. *Gary Bousman* was awarded the Honor Medal by the Freedom's Foundation for his sermon, "Paradoxes of Freedom," preached in the Plymouth Congregational Church of Buffalo, New York, in October, 1950.

1939. *Earl E. G. Linden* was awarded the honorary degree of Doctor of Divinity in June by his alma mater, Northland College, Ashland, Wisconsin. Dr. Linden is included in *Who's Who in New England*. Address: 1788 Broad Street, Cranston 5, Rhode Island.

1939. *Mr. and Mrs. J. C. Mickle*, of 1809 Fairview Street, Berkeley, California, have a new son, Gregory Thomas, born March 16, 1951.

1938. *Seth Huntington* was elected moderator of the Oregon State Conference of Congregational Churches at the meeting in May.

1938. *Hubert and Jean Stem's* second daughter, Sarah Katherine, was born in Boston, Massachusetts, January 28, 1951.

1937. *Charles Jacobs*, minister of the First Congregational of Waterloo, Iowa, has published a book of sermons, *New World Calling*. He has developed the technique of basing sermons on modern novels. The book is well reviewed in the *Pulpit* for October.

1937. *Margaret Blair Johnstone* has published another article, "When Tragedy Strikes." It appeared in the April number of *Pageant* magazine.

1937. *James A. Peterson* closed his ten-year pastorate at Manhattan Beach Community Church, California, in July. He is now associate professor at the University of Southern California.

1937. *John B. Schlarb* is now minister of the Ocheyedan, Iowa, Congregational Church. Address: Box 88. One of his sermons appeared in the April, 1951, *Pulpi. Digest*.

1936. *Paul Bloomquist* is minister of the Fourth Street Methodist Church, Sterling, Illinois, which is undertaking an extensive rebuilding program.

1936. The *Fred Groetsemas* wrote in January of their plans to take an exchange pastorate in Cambridge, England, in the middle of the year. Fred has published sermons in *Church Management* and *Current Religious Thought* and is doing book reviews for the *Journal of Bible and Religion*.

1936. *Avery Weage's* address is: Box 44, New Castle, Nebraska.

1935. Mr. and Mrs. *H. Lee Jacobs* were given a surprise celebration by their church on their twenty-fifth wedding anniversary, September 12, 1951, in Fort Dodge, Iowa.

1935-37. *Fred Luchs* is now pastor of the United Church, Los Alamos, New Mexico.

1934. *Roger and Jean Hazelton* and their children have left for Paris for a year's work on a Fulbright Fellowship. Roger preached the baccalaureate sermon at his alma mater, Amherst College, in June and was honored by the college with the degree of Doctor of Divinity.

1933. *Clayton Stowe* has left the Como Avenue Church in Minneapolis for the chaplaincy.

1933. *Verdette Walters* has moved to a new post sixty miles northeast of Nürnberg. His new address: Det F. 7810 SCU, APO 114, % P.M., New York, N.Y. Present plans are for the Walters to return to the United States next December.

1933. *Jacob Warkentin* is moving to the Congregational church in West Chicago, Illinois.

1932. *Joseph Q. Mayne*, for many years vice-president of the National Conference of Christians and Jews, became minister of the East Congregational Church, Grand Rapids, Michigan, September 1, 1951.

1932. The *Walter Uptons* of the Plymouth Congregational Church, Wichita, Kansas, have a daughter, Rosemary Kay, born April 10, 1951.

1931. *Yasuo Mizoguchi* of Kobe College has published a new book, *Sociocultural Process and Christianity in America*. Mr. Mizoguchi is

also minister of the Congregational church, which is raising money to buy land for a new building. His wife has written a charming letter about the home and the children.

1931. *Benjamin T. Schwab* has moved from New Hampton, Iowa, to become associate minister of the First Congregational Church, 2103 Van Ness Boulevard, Fresno, California.

1930. *Silas A. Meckel*, formerly of the Mayflower Church, Minneapolis, is now lieutenant colonel and director of the Personnel Division in the office of the Chief of Air Force Chaplains.

1929. *Miriam McKeith's* moving account of her visit to the Congregational Gazientep Hospital in Turkey was published in *Advance* in September, 1951.

1929. *Jesse Perrin* is the new superintendent of the Congregational Conference of Southern California and the Southwest. He succeeds *Nelson Dreier*, '29, in this office.

1929. *Edgar H. Winn* has left the First Pilgrim Congregational Church, Kansas City, Kansas, for twenty-one months' service in the Air Force Chaplaincy.

1926. *Mrs. Darley Downs* writes that they are returning to this country for a furlough. Their present address: % Mrs. H. D. Jarrard, 3422 Wisconsin Avenue, Berwyn, Illinois.

1925. *Mrs. Stanley Graf* died late in March in Los Angeles. Stanley is associate minister of the First Congregational Church in Los Angeles.

1924. *Edward W. Willcox* is the new superintendent of the Detroit Congregational Association. He was honored at the Recognition Service held in the Brewster Pilgrim Church, May 1, 1951.

1922. *Glenn A. Rowles* has been associate superintendent of the Southern California Conference for five and a half years. He was acting superintendent prior to the installation of *Jesse Perrin*.

1904. *Clarence W. Hadden* is at 11 Beverly Road, East Natick, Massachusetts. He is a retired Scout executive and recently celebrated the fiftieth anniversary of his Beloit College class.

1902. *E. Albert Cook* is preaching every Sunday in the Congregational Church, Port Byron, Illinois. With his wife and eleven-year-old son, Carl, Mr. Cook recently made an

eastern trip which included a visit to *Victor L. Greenwood*, '02, who has retired from preaching, is publishing his poetry, and who resides in the summers at Hartford, Connecticut.

The Alumni Editor gave four lectures at the Merom Pastors' Conference in September. He enjoyed visits with *Erick Bergsman*, '27, *Edward Heininger*, '49, *Don Berry*, '50, *Philip Palmer*, '41, and *Ellen Green*, '38. Phil Palmer reports that his father, *Albert W. Palmer*, president emeritus of the Seminary is improved in health. His new address is 1587 Morada Place, Altadena, California.

In Memoriam

1915. *Rev. Thomas Fulton Campbell* died March 30, 1951. Born January 2, 1873, in northern Ireland, he came to America in his early youth. Following his godly mother's wishes, he dedicated his life to the ministry

and graduated from the Chicago Theological Seminary in 1915. His ministry was spent mostly in the churches of the Chicago area, his last charge being the Thomas Memorial Church. He was a thirty-second degree Mason and a Knight Templar. His funeral service was conducted by Dr. Robert Cashman, in co-operation with his Masonic lodge. He is survived by his widow, *Nellie Mae Campbell*, 5535 Ellis Avenue, Chicago 37, Illinois.

1947. *George Renton Brown*, world church fellow from Scotland, affectionately known as "Ricky" to his Seminary friends, died in Scotland in the summer of 1951. He was a beloved and hard-working minister and had been having a long struggle with ill-health during the past years. The Seminary community had kept in close touch with his important work and had been kept informed of his serious illness. His passing leaves us with a deep sense of personal loss.

BOOK REVIEWS

SELF-UNDERSTANDING

By Seward Hiltner. Scribner's, 1951. 224 pp. \$2.75.

To begin to know ourselves demands a merging of the insights and aspirations of religion with the insights and techniques of psychology. Knowing ourselves is understanding our personal history from within the operation of a particular attitude.

We begin by facing concretely the inner darkness—the dated emotions, the warped perceptions, the knotty conscience which is now our inner existence. These emotions, perceptions, and judgments were once useful; they once helped protect our integrity and individuality. They enabled us to have enough psychic strength to endure. They were, in effect, not wrong and evil in their *function*. But they were blind—the unconscious wisdom of the mind. Their continued use in our personal history partly alienates us from our fellow-man, God, and our own creative capacities.

Thus anxiety and dread are to be looked upon as potential paths to a better existence. For they are signal flags that we need to see anew, and that the Holy Spirit is attempting to break through this custom-made inner darkness. Trouble is a sign that we cannot solve our problems by the old stand-by methods. Ahead of us, if we are strong enough to take it, lies an honest but painful perception of our real predicament. Our despair therefore is transitional—toward the inner light.

We may need the help of some counselor who can draw out (educate) the strength and skill for solution of our situation from our own inner resources. Or perhaps if we are grasped by the particular attitude summarized thus far we can see our personal history in such a way as to be no longer so enslaved to our historical experience. We can remove the chains which experience puts on further experience. We can live in freedom under God, as the power of God works within and through us as a thrust outward to new levels of relatedness.

So much for a quick look at the general

viewpoint of the book. It would seem interesting to turn to a brief discussion of whether such a book—a guide to the sources of strength for solving personal problems—is possible. If so, what kind of a book would it be?

The question must be asked, for many of us are very skeptical about the effect of the writings that flood the book stalls and magazines today. (So far, Levy's *The Happy Family* of a few years back, seems to wear the best of the lot.) Yet the American public clearly needs to help itself toward emotional maturity and personal freedom.

Hiltner's book would seem to make the following contribution to the specifications for such a useful and widely used book.

It is written as man to man, neither talking down nor indulging in so-called "composition English." Ideas found professionally central are there. Ever so often the discourse climbs down into a concrete human situation which enables us to understand situationally what we are beginning to get hold of in a more theoretical way. Yet we do not tend to identify ourselves with the illustrations, saying "That's just my trouble exactly" (which happens to many students as they read textbooks in abnormal [!] psychology). Rather the principle is illuminated; we have to work it in our own constellation of experiences. No particular rosy gleam, or "Just do this and you will be saved," is held out. Religion is something running round in daily personal experience, not just a sermon climax.

Try the book with some of your people and see if this kind of help has possibilities. What happens when they finally get the *particular attitude* explicated by the book?

And send us any further specifications which you believe important.

ROSS SNYDER

DEMOCRACY AND THE CHURCHES

By James Hastings Nichols. Westminster Press, 1951. 298 pp. \$4.50.

If there is a clearer analysis of the present religious situation in America, this reviewer is

unaware of it. *Democracy and the Churches* not only outlines the developments whereby American Protestantism came to its present state but also portrays the major forces which are working to inhibit its fullest achievement. With the antidemocratic forces on the increase both within and without Protestantism, a scholarly but animatedly written account of the inseparable relation between what the author designates as Puritan Protestantism and democratic life is most timely.

This study was called into being by a group of church leaders interested in discovering the relationship of the several denominations in America to the issues of liberty and brotherhood. The primary value of the work will lie, not principally in its analysis of the Vatican's record in Europe, South America, and this country, but rather in its reawakening of Protestants to the roots of the democratic tradition in Reformation thought. Puritan Protestantism was characterized by the "gathered" fellowship, the emphasis on the role of the Holy Spirit in illuminating the mind of the church, and the separation of church and state. For Protestants, responsibility is to God alone, and therefore is not to be manipulated in the interests of any party or hierarchy. Out of such convictions emerged a political life giving a dignity to individuals in Britain and America which the hot winds of spurious doctrines have been unable to wither. By contrast the author cites the purely political revolutions of France untempered by the profundities of the Christian Gospel as evidenced in the Reformation.

A large portion of the book presents, with accurate documentation, the consistent record of the Roman Catholic Church from the Reformation to the present in its hostility toward all democratic movements. Though the non-Scandinavian Lutheran nations are similarly culpable in their hostility toward democratic life, they have not figured so largely in attempts to sabotage democracy on the American scene. Hence the focus of the book is on the militant hostility of Roman Catholicism to the democracy which in Britain and America was grounded in religious convictions.

To genuine lovers of freedom, the record of the Vatican support of Mussolini, Hitler,

Franco, Peron, and others creates a nauseating picture. This story has not been adequately told in America for reasons which Nichols substantially describes. The hold of a "minority of a minority" over the American scene constitutes a study in power pressures most Americans have been immunized from understanding. Consequences in the domination of our State Department explain much behavior inconsonant with American tradition.

Unsure of Protestantism's path in coming to grips with modern industrialization, too many Protestants have yielded to the pressures of disciplined and determined economic and religious organizations. Possessed of no single guiding hand or organization, Protestantism has helplessly looked to instruments which gave some semblance of strength regardless of principles and purposes. A pietistic background renders it easy prey for power movements, especially if sanctified by some pious title.

The author will doubtless be pilloried and his writings denounced, or, what is worse, given the silent treatment, for his thesis that the Vatican has been a primary influence in creating Communists. As a center of world power viciously antidemocratic in its national and international relations, the Roman Church has driven millions into the ranks of the Communists. But Nichols points out that in the countries deeply influenced by the Reformation communism has been unable to make headway. The religious undercutting of communism is infinitely more effective than simply using a counterforce. Actually, as Nichols suggests, communism is closer to Catholicism than to Puritan Protestantism. Any future for Protestantism lies in its awareness of the fact that Puritan Protestantism is inseparably grounded in the democratic tradition.

VICTOR OBENHAUS

HYMNS OF HOPE AND COURAGE

Edited by Anton T. Boisen. 4th rev. and enlarged ed. Brethren Publishing House, 1950. 128 pp. \$1.10 cloth; \$0.90 paper.

The fourth revised and enlarged edition of Anton T. Boisen's *Hymns of Hope and Courage* has recently been published. The 128 pages in

this book contain a great variety of hymns, prayers, and readings. Dr. Boisen has separated most successfully the wheat from the chaff, with every page devoted toward spiritual uplift in word and song. Several pages of the book are devoted to prayers from many sources, which include "For Divine Guidance" by Arthur Cushman McGiffert, Jr., "For the Far Look" by Fred Eastman, "For Wisdom" by Reinhold Niebuhr, and "For Victory in Defeat" by Samuel McComb. These prayers and many others, so comprehensive in their scope, are a source of comfort, light, strength, and power. The responsive readings, taken from the Old and New Testaments, have been carefully selected to awaken the souls of men to the knowledge that God's loving kindness and divine guidance are ever present. The order of service is arranged to give the congregation a large part in prayer, response, and song.

Dr. Boisen selected hymn tunes from the great composers, Palestrina, Handel, Bach, Cruger, Beethoven, to our contemporaries, Sibelius and Vaughan Williams. To these tunes the editor selected words with the utmost care from such authors as Kethe, Watts, Holmes, Brooks, Wesley, Whittier, and others. These hymns are not difficult for the congregation to sing because the tunes have been transposed to proper keys for the average congregation. Heretofore, many of the good hymns have been written too high for the average voice to sing.

The topical index includes: Hymns of Praise, Processions, The Life and Ministry of Jesus, The Christian Way of Life, Conflict and Aspiration, The Love and Mercy of God, Resignation and Faith, Courage and Action, The Life Everlasting, Our Country, Special Times and Occasions: Morning, Evening, Thanksgiving, Memorial Day, Christmas, Lent, Easter, The Lord's Supper, Opening of Worship, Closing of Worship, Versicles and Responses, Gloria in Excelsis, Response, Amens, and four Spirituals.

For information regarding this book write to Dr. Anton T. Boisen, or The Chicago Theological Seminary.

FREDERICK L. MARRIOTT

NEW WORLD CALLING

By Charles F. Jacobs. Kingsport Press, 1951.
126 pp. \$2.00.

Mr. Jacobs, C.T.S. '37, pastor of the First Congregational Church of Waterloo, Iowa, here provides fine examples of sermons based upon a dozen novels selected from the best of recent years. In each sermon he catches the interest of the congregation by beginning with a brief story of the struggle of the central character and the author's spiritual insight concerning it. He then develops the sermon around the same struggle as it affects all of us in one way or another. He brings the insights of the Christian Gospel to bear upon that struggle so that the hearer sees his own experience illumined by the justice and the mercy and the grace of God. He keeps each sermon within twenty minutes.

Such preaching is rare. The congregations that heard these sermons must have felt the deep sincerity of the novelists and the preacher and must have come away refreshed in mind and spirit.

By publishing them, Mr. Jacobs serves a wider public and especially his fellow-ministers, many of whom may have wanted to do this sort of thing from time to time but hadn't found out how. He has done a much-needed job and done it beautifully.

FRED EASTMAN

FRANÇOIS DE FÉNELON

A Study of a Personality. By Katharine Day Little. Harper, 1951. 273 pp. \$3.50.

The author states her purpose in the Foreword: "I am attempting to show François de Fénelon as a living personality in his place in the France of the seventeenth century. I am writing for all those who cherish acquaintance with stanch and valiant characters, sensitive and gifted souls, in the hope that their lives will be enriched by a knowledge of one more man of such caliber."

The job needed doing, for Fénelon has grown in stature with the passing years. One can hardly read the biography of any modern mystic in Europe or America without coming across some tribute to his spiritual indebted-

ness to this quiet but profound Frenchman. Miss Little traces his development from his birth just three centuries ago (August 6, 1651) to his rise to power in the court of Louis XIV and his banishment from it when he challenged too boldly the king's social ethics. Fénelon emerges in these pages as an independent reforming spirit, who, although primarily devoted to the Church of Rome, could not keep aloof from the political and social issues of the state. He became a political theorist, literary critic, and philosopher. But his chief goal in life was to seek the "wisdom of the soul" and to speak it in vivid words to the "sensitive seeking hearts of all time." He succeeded to the extent that he became the outstanding religious thinker and writer in France and also influenced various movements in England and on the Continent including early Methodism and the Society of Friends.

Miss Little has done her research and writing with meticulous care. Her portrait is balanced and well documented. Yet this reviewer had hoped to find not only an ordered presentation of Fénelon's life but some account of his mystical experiences. She gives abundant quotations from his letters and essays interpreting the mystical philosophies of East and West and building a bridge of understanding between them, but no firsthand mystical experience of his own. Did he never have any? Probably not, for the earlier biographies are equally silent. Yet one wonders why, if he had none, Miss Little closes her book with the statement that Fénelon could say with St. John of the Cross,

... wandering, enthralled by love,
Myself I lost, and was found.

FRED EASTMAN

WORLD FAITH IN ACTION

*Edited by Charles T. Leber. Bobbs-Merrill, 1951.
345 pp. \$3.00.*

Who should read this book? You ministers should, and then you will want to recommend it to your laymen. You will wish to put a copy on the literature table in your church. It is the most thrilling account I know of Christianity in action in the trouble centers of the world. It is up-to-the-minute reporting on the

strength of revolutionary Christian faith and how only such faith can meet the challenge of a world in revolution. The editor ably opens the book with a chapter ("What Too Many People Don't Know") reporting Christian activity as he has observed it in various spots throughout the world and emphasizing the hope implicit in the World Council of Churches. There follow chapters—I can only mention them and their authors—on the United States, especially the National Council of Churches (Roswell P. Barnes), Europe (W. A. Visser't Hooft), the Near East (Gloria M. Wyszner), Africa (Emory Ross), Asia (Charles W. Ranson), China (Theodore F. Romig), Japan (Tamaki Uemura), India and Pakistan (Rajah B. Manikam), Latin America (W. Stanley Rycroft), "Literacy" (Frank C. Laubach), and a final chapter on "The Decisive Encounter" (Norman Goodall). I wish there were space for quotations from these exciting chapters, for they contain expert reporting on the vitality of Christianity around the globe by people who know what they are talking about. The book as a whole has a common goal: to present the alarming challenge of today's un-Christian world and to show how here and there magnificent Christian faith is accepting and meeting that challenge. The book is well planned, well executed, well edited. I heartily commend it to you.

MERVIN M. DEEMS

THE DEVELOPMENT OF HUMAN BEHAVIOR

By Richard Dewey and W. J. Humber. Macmillan, 1951. xiv+762 pp. \$5.50.

The authors of this volume develop the "interaction social psychology" of the Cooley-Mead-Dewey-Thomas tradition in the light of recent contributions from psychology, social psychology, sociology, and anthropology. According to them, "the social psychologist studies the individual interacting at the social level." They conceive that their basic framework involves "three complex variables which are always interactive in the development of human social behavior." These variables are the biological heritage, the environment, and human nature or personality when human nature is seen in the individual.

The authors deal with all the principal con-

cepts of social psychology, using language sufficiently technical but at the same time understandable. The scope, style, and content of this volume make it especially valuable for a textbook in the field and at the same time desirable for the more general reader as a means of acquaintance with the literature in the field. The theories are applied to various types and conditions of materials as the age group, the deviant roles, and personalities. Also the physiological-anatomical, the cultural, the personal-social minorities, and those outside the law are brought before the reader. Ways in which the individual is influenced by the institution of religion, formal education, and by his relationship in the economic processes are discussed, and contrasts between the supernaturalistic and the humanistic viewpoint in religion are drawn. "Religion satisfies needs which are not met anywhere else in society. These needs are probably best expressed in the desire for cosmic approval, recognition, and response, and for a feeling of identification with those principles and ideals which bring the individual into fellowship with those he loves and honors" (p. 622). Much use is made of A. T. Boisen's writings in the field of religion and mental health. Under the heading "The Good Society" the authors state the way in which the social scientists may be scientific and yet avoid the foolish assumption that they are not dealing with values.

This volume of over seven hundred pages will repay the careful reader. Its style is simple and direct, and its subject matter is comprehensive. For those who have been out of school a few years it in itself is a "refresher" course in the field of human behavior and human relations.

S. C. KINCHELOE

A FAITH THAT FULFILLS

*By Julius Seelye Bixler. Harper, 1951. 122 pp.
\$2.00.*

A college president, according to the author who is one himself, is a man who "tries to combine the inquisitive search for ideas with the acquisitive search for gold." If he is as successful in the latter enterprise as he is in the former, Colby College must be nearly balancing its budget.

Neo-orthodoxy operates with partially acknowledged and partially unrecognized methodologies of theological liberalism. Dr. Bixler brings these into the open by defining reason as including not only analysis but also synthesis, loyalties, disciplines, and the enjoyment of ideas as ends as well as their exploitations as means. He rejects the notion of basic incoherence. Kierkegaard, who has become "almost a modern fad" of a faith that falters, Dr. Bixler dissects, distinguishing between what Kierkegaard meant to teach and what he did. What Kierkegaard really taught turns out to be a religion that is not a denial but a fruition of the powers of man. "In spite of himself he demonstrated the faith of a man of culture, the religion of a person whose interests were broadly humane."

After a brilliant chapter on the four great Old Testament prophets, who exemplify a faith that fulfils, Dr. Bixler turns to the ministry of pain and the ministry of art as two ways which set public experience over against private subjectivism. He stands athwart the current emphasis on sin. He holds that suffering provides deeper suggestions for religious thought, for suffering arouses profounder and more universal emotions than does sin. He uses music and architecture to indicate the common characteristics as well as differences between art and religion. Here, too, the author displays a richness of perception that should prove a help in evoking and expressing "confidence that even now decency, courage and love can win the battle."

Finally, Dr. Bixler tackles the problem that besets every campus and which gives the word "academic" a bad odor. God as the power of Truth and the power of Love is the God whom he worships and on whose behalf he presents this modern and persuasive evangel.

A. C. MCGIFFERT, JR.

THE LIFE OF THE SOUL

*By Samuel H. Miller. Harper, 1951. 158 pp.
\$2.00.*

This is a book to cast a spell upon you. Half-glimpses of glory, forgotten insights, neglected practices—of these the author speaks with the authentic voice of a modern man's

piety at its best. His ideal is a "godly" man, who takes the measure of this world fearlessly and tenderly and makes himself known to his fellows as a man who deals in eternal things. This might well be autobiography.

A. C. MCGIFFERT, JR.

A BOOK OF PASTORAL PRAYERS

By Ernest Fremont Tittle. Abingdon-Cokesbury, 1951. 107 pp. \$1.50.

The "atmosphere" of these prayers, their conventional form and religious phraseology, reflect the tradition of the English Prayer Book; but their content embodies the needs and tensions of modern life. They are not as direct, outspoken, salty, and disturbing as Rauschenbusch's *Prayers of the Social Awakening* or as poetic in thought and diction as *The Temple* by William E. Orchard but are more in tune with Joseph Fort Newton's *Altar Stairs*. They have the value of building a bridge between the Prayer Book and today. Leaders of public worship in both liturgical and nonliturgical services will, therefore, find the book most helpful both in dignity and in beauty of language and in richness of content.

Incidentally, it should always be remembered that these are the prayers not of a recluse but of a great preacher. People have sometimes feared that the current deepening concern for the effective conduct of public worship might be, at heart, just a retreat into what George Adam Smith once called the "false peace of ritual." Well, Ernest Fremont Tittle never retreated! He was a prophet of the prophets—both in his preaching and, as this book reveals, in his praying, also!

ALBERT W. PALMER

Altadena, California

CHRIST AND CULTURE

By Richard Niebuhr. Harper, 1951. 259 pp. \$3.50.

In all his writings Richard Niebuhr has shown himself fascinated by Ernst Troeltsch's interpretation of Christianity. He has adopted for himself the problems which Troeltsch tried to solve (especially the historical, i.e., changing nature of the Christian religion) and has

dealt with them in an original way. He has been particularly preoccupied with the problem of the relation between Christianity and civilization and with the question of the absolutism of Christianity. It was to these same issues that Ernst Troeltsch turned again and again.

The new book by Richard Niebuhr is a thoughtful commentary on these topics by way of a typological analysis of the solutions which Christian thinkers of all ages have offered to the problem of Christian social ethics. It should be read in relation to Troeltsch's *Social Teachings*. Niebuhr distinguishes between five types of Christian social ethics and analyzes them not only historically but also theologically. He finds himself unable to say which of the ways by which Christians have participated in cultural life in the name of Christ is the right one. He explains in detail the strength and weakness of the several positions as he sees them. In the end, he feels himself compelled to acknowledge the unavoidableness of a variety of relativistic and pluralistic Christian social and cultural programs.

In an argument which is in line with that of his earlier book on *The Meaning of Revelation*, he indicates that this historical relativism can be overcome only by the absolute which is implied in the event of God's revelation in Christ. His own thorough and thoughtful treatment of the several types of Christian social ethics shows that this absolutism is of a critical rather than a constructive significance: no historical program of Christian ethics must be absolutized, because God's gift and demand transcend all human enterprise and achievement.

WILHELM PAUCK

LUTHER'S PROGRESS TO THE DIET
OF WORMS

By Ernest Gordon Rupp. Wilcox & Follett, 1951. 109 pp. \$2.50.

Modern Luther research has been determined primarily by the analysis and evaluation of the writings of the young Luther, especially his commentary on the Epistle to the Romans, written in 1515-16, that is, prior to the posting of the Ninety-five Theses and the beginning of the Reformation. In this little book Professor

Rupp, one of those English Methodist scholars who, in recent years, have turned to a new study of the Continental Reformation, carefully and competently interprets the sources which give insight into Luther's early theological development. He makes wise use of the work of the German and Scandinavian leaders in modern Luther research. His work, which is well organized and beautifully written, can be heartily recommended to all who desire a brief introduction to the religious and theological sources of the Reformation.

WILHELM PAUCK

A THEOLOGICAL WORD BOOK OF THE BIBLE

*Edited by Alan Richardson. Macmillan, 1951.
290 pp. \$3.50.*

Dr. Richardson and his colleagues have performed a valuable service in this wordbook. With attention today centered as it is upon biblical theology, and with the increasing knowledge of biblical language and thought which modern scholarship is making available, a guide to the meaning of the important words in the Bible is indispensable. The great Kittel *Wörterbuch* is available only in German, though a few sections are appearing in English translations. The authors of this new English wordbook make use of the scholarship of the Kittel work; but they have aimed at a briefer, less technical, but still thoroughly sound guide to hundreds of key biblical terms. The more important words are given full discussion, as in John Marsh on "time," C. E. B. Cranfield on "love," George Johnston on "spirit," and O. S. Rankin on "God." Brief bibliographical guides to the most recent scholarship on important topics are provided.

The authors are mostly British scholars, and, one would judge, a majority are Anglicans. The general standpoint is stated by the editor in his Preface as that which stresses the continuity of the Old Testament with the New and the conception of the church as "the new Israel." The articles seem quite free from special theological bias. (The paper on the Virgin Birth is an unfortunate exception.) Differing points of view on the church and the ministry are given recognition by H. J. Carpenter, writing on "minister," and R. H. Fuller, on "church."

The book is beautifully printed and easy to read. Not only professional scholars but everyone who desires to read the Bible intelligently will be most grateful for it.

DANIEL D. WILLIAMS

PREACHERS OF POWER

By Paul Lambourne Higgins. Vantage Press, 1950. 72 pp. \$2.00.

Mr. Higgins' book contains biographical sketches of Henry Ward Beecher, Phillips Brooks, and Walter Rauschenbusch and interpretations of the power and content of their preaching. Familiar as the subjects are, Mr. Higgins has given them a forceful and clear exposition. His essays are appreciative, even eulogistic, rather than critical. But these men deserve appreciation, and the reading of these well-written chapters can bring inspiration to all who are trying to preach the Gospel in its relevance to the problems of modern society. The author recently received his M.A. and B.D. degrees from the Divinity School of the University of Chicago.

DANIEL D. WILLIAMS

GOD IN EDUCATION

By Henry P. Van Dusen. Scribner's, 1951. 128 pp. \$2.00.

Dr. Van Dusen strongly argues for the orientation of the whole curriculum of both public and private education by the religious belief in God as the ultimate source and ground of truth. The desirability of such an orientation is beyond dispute. The problem, here, is whether this religious concept can be applied in our educational system without including the interpretations of particular religious faiths (i.e., Catholicism, Protestantism, and Judaism). If this can be done, there surely is no constitutional reason against it. The Supreme Court's interpretation of the Constitution does not forbid the teaching of religion in the public schools but only the teaching of religion *by the churches* in the public schools.

The difficulty with the author's proposition is that there really exists no such thing as religion in general—it is always a specific religion. Is it possible to find teachers who will

be able to deal with the abstract idea of God without imparting their particular religious bias into their instructions, thus arousing strife in the community between the teaching and those who represent other religious faiths? Also, is it possible to provide textbooks which will surmount this difficulty? I have held, theoretically, that this and much more could be done, but it would require many years of collaborated research and training in our teachers' colleges and universities before such manuals could be produced and teachers trained to use them. However, the locus of this problem is not in the Constitution but in the community which supports the public schools and is sharply divided religiously.

Dr. Van Dusen's final chapter is devoted to extensive quotations from Princeton Professor Corwin's interpretation of the Supreme Court's decision in the McCollum case, which the author adopts as his own. Unfortunately for me, I am in radical disagreement with this interpretation. It seems to me to be an erroneous and distorted reading of the language of the First Amendment, of the circumstances of its adoption, and of the intention of the Fathers who framed it. Dr. Van Dusen does not like the words of Jefferson, who declared that the First Amendment "erected a wall of separation between church and state." He calls this a "threadbare phrase." It seems odd that Jefferson's words were not contested by his contemporaries as a true statement of the effect of prohibiting Congress to make any law "respecting an establishment of religion."

Dr. Van Dusen adopts Professor Corwin's view that this only prohibits a public authority from giving a *preference* to any religion or denomination. To the present reviewer, this is not what the amendment means or was intended to mean. This chapter is subject to the radical criticism that it fails to define the concept of separation of church and state, and therefore its attack upon it is misguided.

Leaving the constitutional question on one side, however, I should like to ask Dr. Van Dusen if he really desires the government to have the power to appropriate funds for all religious denominations.

CHARLES CLAYTON MORRISON

Chicago, Illinois

THE ROYALTY OF THE PULPIT

By Edgar DeWitt Jones. Harper, 1951. 447 pp. \$5.00.

What a prodigious task Dr. Edgar DeWitt Jones did in reading, analyzing, and evaluating the famous Lyman Beecher Lectures on Preaching at Yale! Doubtless it was, as he suggests, a labor of love. Even so, to have produced *The Royalty of the Pulpit* was a big task, and it has been done with success proportionate to its size. For Dr. Jones, himself a "royalty," to have done other than to put all of us ministers further in debt to him is quite unthinkable. This reviewer found exciting news of a lectureship famous the world around. He found the presentation of intimate items about the distinguished preachers of England and America delightful and interesting. Only a skilful preacher like Dr. Jones could have presented each lecturer so briefly and yet leave a clear picture of him, an evaluation of his contribution, and a sparkling sample of his mind at work.

Dr. Jones has known personally approximately half of the lecturers, and this personal acquaintance is shown forth clearly and to the good advantage of all concerned. His comments and the style and thought of the preachers are quite as valuable as the material he has gathered from the lectures themselves. Some of the lecturers "missed the bus," and the author says so. Some great preachers were never invited to give the famous series. It is a delight to speculate with Dr. Jones about that. How the lectureship came to be, how the lecturers are selected, the amount of the honorarium, whether the lecturers spoke from notes or memory—these and a host of other items in addition to the more basic analysis of the lectures and their significance make this book a prize and a joy. The preacher who stirs his paddle in it only a little will find when he pulls it out that much homiletical material has stuck to it, and, at least by scriptural implications, this belongs to him.

FRED HOSKINS

Oak Park, Illinois

MORALS SINCE 1900

By Gerald Heard. Harper, 1951. 223 pp. \$3.00.

Like numerous other writers of the past

century, Mr. Heard believes that we are approaching the end of an era. In a fashion somewhat reminiscent of Saint-Simon's outlook of a century ago, he asserts that, since the Renaissance, Western man has been favoring (for weal and woe) the analytical, critical, skeptical, rational type of mind. He speaks of this as the work of the male consciousness! From this type of consciousness have come the phenomenal "advances" of modern man in the control of the natural environment, in material living standards, in scientific education, and in the techniques of communication. The male consciousness, however, is only one half of the human consciousness, the other half being the intuitive, creative, integral type of mind, the female consciousness. The half-intellect of analysis and criticism needs always the other half-intellect of synthesis and construction. The creative tension between these two "halves" has produced the characteristic frustrations of modern man and also the most promising trend in "morals since 1900." This promising trend is carrying us from curiosity to sympathy, from economics to psychology, from manipulation of men and things to the demand for psychosocial sympathy.

These and analogous motifs are traced by the author through the various areas of the common life: the area of force (armies and police), sex, wealth, the given word (trustworthy or otherwise), and thought. In each area he casts the balance between progress and frustration for the half-century just ended. He also sets forth the demands of social cohesiveness as they impinge upon the concerns that exhibit the criteria peculiar to our civilization: law, education, and health.

Mr. Heard's sweep of vision ranges over a wide horizon. For him morals is no island discipline; it involves both macrocosm and microcosm. Cosmology, physics, biology, theories of causation and evolution, the psychology of childbirth, the sociology of the comic strip, progressive education, parapsychology, the training of the middle-brain, even the psychology of gender—all these are brought under review, often in a highly stimulating fashion, now and then in a free-wheeling and dubiously speculative manner.

It is to be regretted that, in addition to offering much that probes beneath the surface of

our morals, the author does not (in approaching the end of an era) take pains carefully to analyze the economic structures of disintegration and of integration. Not being an expert in the psychology of gender, the present reviewer is unable to say whether Mr. Heard is here exhibiting the deficiencies of the male or of the female consciousness.

JAMES LUTHER ADAMS

THE WALL OF SEPARATION BETWEEN
CHURCH AND STATE

By Conrad H. Moehlman. Beacon Press, 1951.
239 pp. \$3.00.

Professor Moehlman has developed his radical separatist view of church-state relations in earlier publications. The present sequel is oriented primarily to the Roman bishops' pastoral of 1948 and to O'Neill's *Religion and Education under the Constitution*. The last developed the position maintained by the defense in the McCollum case as to the meaning of the First Amendment and is probably the ablest discussion in print on any side of the case. Dr. Moehlman's book is no match for it as a thoroughly digested tightly argued brief. But Dr. Moehlman does contribute a good supply of somewhat miscellaneous information about Roman Catholic history, on the one hand, and American constitutional history, on the other. He opposes not only any use of tax funds for church schools but also released time and dismissed time. Ernest Chave's functional conception of religion seems to him ideal but practically unrealizable. He pins his hope on the kind of social and ethical training which is being carried on in the public schools. Apparently he really recognizes no important truth or value in Christianity beyond this anyway. The position is essentially that of Thayer and Butts, frankly secularist.

Many Protestants, especially those of denominations with little sense of responsibility for the political life and culture of the nation, have been led by well-founded fear of Roman clericalism to support this position. The General Council of the Congregational Christian Churches, however, is conspicuous among the bodies which have stated more responsibly Christian and constructive views.

J. H. NICHOLS

F. D. MAURICE AND THE CONFLICTS OF
MODERN THEOLOGY

By *Arthur Michael Ramsey*. Cambridge University Press, 1951. 118 pp. \$2.00.

Latest in a series of recent studies on the thought and character of the key figure in nineteenth-century English theology and church history, this excellent little volume is, perhaps, the finest short introduction to the basic tenets and theological significance of F. D. Maurice.

Unlike many previous studies, the author is not interested primarily in the tremendous parish activity, rich teaching life, and the social activity of his subject. All these things find their place, but central to the study is an analysis of Maurice's theological position in his own day and in light of present theological trends. Ramsey contends that Maurice is to be understood as a figure unique in his age, neither of the tractarian party nor of the liberal group. Both learned from him, and both disagreed with him. His social concern, biblical realism (though precritical), and concept of atonement and sacrifice make him amazingly contemporaneous.

JERALD C. BRAUER

THE FIRST BOOK OF MACCABEES

English translation by Sidney Tedesche. Introduction and Commentary by Solomon Zeitlin. Harper, 1950. 291 pp. \$4.00.

Under the sponsorship of Dropsie College and a board of eminent Jewish scholars, a complete new edition of the Apocrypha and Pseudepigrapha has been projected. This first volume in the series contains the Greek text (Rahlfs's edition) of I Maccabees excellently edited with an introduction, commentary, and critical apparatus by Solomon Zeitlin and ably translated into modern English by Sidney Tedesche. To judge from this beginning, the series promises to be of real significance and value.

ALLEN WIKGREN

THE NEW TESTAMENT AGAINST ITS
ENVIRONMENT

By *Floyd V. Filson*. Henry Regnery Co., 1951. 104 pp. \$1.50.

The three chapters of this monograph are exactly one-half of the total series of six Haskell Lectures delivered at Oberlin Graduate School of Theology in 1949 by Professors Filson and Wright. From the point of view of a genetic account of early Christianity, they represent considerably less than one-half of the total subject matter appropriately involved in a treatment of the theme in environmental relationships. Moreover, it cannot be affirmed that this discussion of the matter is at all impartial or objective. Quite the contrary! At all crucial points the author frankly asserts his personal predilections and biases. All this adds up to a thousand pities. The open-minded student of the history of religions can learn a great deal that has interest and importance from the environmental type of study, if he cares to take the trouble to do so.

HAROLD R. WILLOUGHBY

ARISTEAS TO PHILOCRATES (LETTER OF
ARISTEAS)

Edited and translated by Moses Hadas. Harper, 1951. 233 pp. \$4.00.

This is Volume II of the very promising new series of "Jewish Apocryphal Literature." Because of the fundamental religiocultural importance of the Letter of Aristeas itself, and of the exemplary manner in which it is here edited, it should have been published first in the series. Moses Hadas of Columbia is one of those rare scholars who is at once a Hellenist and a Semitist and is evenly competent in both of these areas of learning.

HAROLD R. WILLOUGHBY

GO TELL THE PEOPLE

By *Theodore Parker Ferris*. Scribner's, 1951. 116 pp. \$2.00.

This brief book of five chapters has sound sense and simple direction for the preacher. It presents the inaugural series of the George Craig Stewart Lectures on Preaching at Seabury-Western Theological Seminary in Evanston, Illinois.

It soundly holds that "preaching is a sacrament, for it is a communication of spiritual reality by means of such physical things as

sound and voice and personality." Its emphasis is that preaching should be more in the indicative than in the imperative mode. Too often the preachers "try to nag people into being good instead of attracting them toward goodness by showing them what it really is." "A sermon is a revelation, not an exhortation." There follow sound suggestions on the content and form of the sermon and wisdom on the preacher's personal problems: pressure, dryness, doubt, nervousness, ineffectiveness. Confidence will be begotten of faith: Thou art the trumpet; God is the Voice.

Dr. Ferris confesses himself to have been a student deeply indebted to Rev. Prof. W. Russell Bowie. A graduate of Harvard and of the General Theological Seminary, he is now rector of Phillips Brooks' old Trinity Church in Boston, a teacher of homiletics at the Episcopal Theological School, and a trustee of the Boston Symphony Orchestra. One can sense the influence of his famed predecessor upon the content emphasis of his preaching. One wonders whether the preaching content of another son of Harvard, whose name Dr. Ferris bears in his own first two, might not fill contemporary preaching with a social relevance and ethical power which in that one a hundred years ago shook the old Melodeon and the newer Music Hall.

ALFRED W. SWAN

Madison, Wisconsin

STORIES FROM HOLY WRIT

By Helen Waddell. Macmillan, 1950. 244 pp. \$2.75.

This book contains some of the more exciting adventures and personalities from the Old and New Testaments told in elaborated story form. Dr. Waddell has drawn on all of her scholarship and information in order to tell these stories with great color and interest. Originally told to young people, all ages will find biblical material coming to life as never before. Joseph, Jacob, Saul, Matthew, Nicodemus, Paul, and others stand out as struggling, courageous, and very human personalities. This is an excellent resource for church-school leadership and ministers who

would make the Bible more meaningful to this generation.

PHILIP A. ANDERSON

Glenview, Illinois

LET'S READ THE BIBLE

By Kenneth Clinton. Macmillan, 1950. 149 pp. \$2.00.

As the title suggests, the book's purpose is "a simple attempt to lead its readers to the Bible, to read it more regularly and effectively." Recognizing the difficulty and decline in Bible-reading, the author suggests ways of meeting them, including the help of modern scholars. Subsequent chapters give the reader glimpses of the Bible: beauty spots in the Old and New Testaments, men of the Bible, and answers to life's questions. Finally, there are suggestions about biblical reading in relation to meditation, the church school, youth group reading, public worship, and the family. This book fulfils its purpose if the reader lays it aside and picks up the Bible.

PHILIP A. ANDERSON

Glenview, Illinois

CONSIDER THE CHILDREN—HOW THEY GROW

By Elizabeth M. Manwell and Sophia L. Fahs. Rev. ed. Beacon Press, 1951. 201 pp. \$2.50.

The first edition of this book was published in 1940. In this revised edition the authors have rewritten about one-third of their original book, incorporating those recent educational and psychological understandings of child development that offer clues to the spiritual and religious growth of children. Since the first book had a much greater appeal than the authors had anticipated, they have addressed this revised edition not only to adults in churches who are concerned with preschool children but "to all those to whom the development of 'the whole child' is important."

The opening chapters are the rewritten ones, and, as in the first edition, they set forth the general philosophy that the child's earliest emotional experiences of love, security, warmth, and bodily satisfactions and the later experiences of finding himself accepted and

being able to handle his life even when he makes mistakes are the true beginnings of spiritual growth. The case is persuasively argued that a child becomes a loving person through being loved and not through having learned "Beloved, let us love one another" in Sunday school.

Some teachers and parents may regret that the specific helps and practical hints of the first edition have been omitted. Nonetheless, whoever will take the time to read with understanding will find the very next child he meets an even more delightful creature than he had realized. If a book can so sensitize us, it has done a worth-while and important job.

PHOEBE M. ANDERSON

Glenview, Illinois

SO WE BELIEVE, SO WE PRAY

By George A. Buttrick. Abingdon-Cokesbury, 1951. 256 pp. \$2.75.

George A. Buttrick, minister of Madison Avenue Presbyterian Church in New York, is one of America's foremost preachers. Also, he is the author of many books that have been a help and inspiration to other preachers as well as to the general reading public. Such works as *Prayer*, *The Parables of Jesus, Christ and Man's Dilemma*, and *Jesus Came Preaching* have demonstrated the breadth of Dr. Buttrick's spirit and the incisiveness of his thought; he is among the most keen and vital and creative personalities of our time.

This latest volume deals with the "central affirmations of Christian faith and of the Lord's Prayer." It is on the same high level with his other work and amply rewards any reading and study of its pages. Naturally it is homiletic in style, with a sharpness of phrase and economy of language that many of us lesser preachers can afford to emulate. Its tone and message are founded on an unrelenting criticism of the shallowness of many of the popularly accepted tenets of our day, yet evidencing always the deeper and more real health and happiness that are to be found in a true acceptance of Christian faith.

The first section of the book deals with the Apostle's Creed, and Dr. Buttrick breathes such sparkling new life into the old orthodox

articles of doctrine that even one who does not already love them could not help being arrested by his exposition and interpretation. Since any genuine Christian faith always leads toward practical expression, the second section of the book deals with the Lord's Prayer. Here, again, words and ideas that have been familiarly taken for granted all one's life are illuminated with new light and fresh understanding. For any one of us, in pulpit or in pew, who would seek refreshment for mind and spirit, there is solid and stimulating nourishment in *So We Believe, So We Pray*.

ARLAN A. BAILLIE

Bangor, Maine

THIS GRACE WHEREIN WE STAND

By George Johnstone Jeffrey. Scribner's, 1951. 96 pp. \$2.00.

This book consists of the Warrick Lectures on preaching, delivered in 1948 at two Scottish colleges by a Church of Scotland pastor from Glasgow. It is not so theological as its title, although the first chapter does so state "our perennial theme." The others consider resources, preparation, the Sunday "ordeal," the minister's relationship to God, and his character described as the "hinterland" above which preaching does not rise. Prepared principally for students not yet preaching, written as it was spoken in a pleasing, smoothly flowing style, this stimulating little book brings sound counsel and mature encouragement to those who occupy Christian pulpits.

JAMES STILLMAN CASKEY

Chicago, Illinois

FAITH AND DUTY

By H. N. G. Robinson. With an Introduction by John Baillie. Harper, 1951. 150 pp. \$2.00.

This is an exciting book, if one is disposed to take seriously the problems posed by the doctrine of "original sin." Professor Baillie introduces the book and states the problem which the author explores: "the relation of the ethical affirmation of individual responsibility to the Christian affirmation of the universality of sin."

Dr. Robinson examines the thought of Barth, Brunner, Niebuhr, and Tennant. Within the compass of the problem of sin, his analysis is thorough. Barth, Brunner, and Niebuhr fail, each for different reasons, to establish adequately the ground of individual responsibility. Tennant, whose earlier ethical work is considered, never established firmly the ground of the universality of sin. Tennant tried, but, according to the author's judgment, the ethical theorist really cannot admit the Christian premise of universal sin into his system. In the final chapter the author presents his own theory, which he establishes by means of an admirable process of real creative thinking.

This bargain book (note price) belongs to a new and welcome type of theological writing to which Professors Williams and Meland have recently contributed. Dr. Robinson analyzes for evidence of meaning the positions associated with neo-orthodoxy and liberalism, seeking neither to advance one position at the expense of the other nor to mediate between them. His is not the last word but is truly a fresh word on the problem of sin.

MALLARY FITZPATRICK, JR.

Detroit, Michigan

WE AMERICANS: NORTH AND SOUTH

By George P. Howard. *Friendship Press, 1951.*
148 pp. Cloth, \$2.00; paper, \$1.25.

This is a brief and informative survey of Protestant missions in Latin America written by one of the leading authorities in the field. Church groups studying Latin-American missions during the current year will find this book full of interesting factual material about the region and its people. The author is very optimistic about the future of Protestantism in Latin America, yet aware of the difficulties encountered in a traditionally Roman Catholic culture. Triumphs as well as defeats of Protestant missions are recorded, and practical questions concerning present-day Protestant strategy are taken up systematically.

YOSHIO FUKUYAMA

Chicago, Illinois

ADVENTURING INTO THE CHURCH

By Lewis Albert Convis. *With a Foreword by Percy R. Hayward. Harper, 1951. xv+186 pp. \$2.50.*

Those who have had any contact with Lewis Convis' confirmation program—and what C.T.S. man of the last quarter-century has not—have long wanted him to make that program available to the ministry at large. Almost every class at the Seminary has had a member assigned to the Jefferson Park Congregational Church as assistant, which has usually meant helping with the confirmation program. Virtually every one of these assistants has himself tried applying the program in his own parish later. All of us have recommended that a manual be made available to those less qualified in this field. Shortly after the conclusion of World War II, Lewis A. Convis resigned his pastorate in Chicago and became pastor of the Community Congregational Church in Elmhurst, New York. One of the major fruits of this change has been the publication of *Adventuring into the Church: A Program for Preparing Young People for the Christian Life and Church Membership*.

Although not exactly what we have been seeking, this book meets our needs by preparing the pastor for his work with young people. The dominant theme is that the pastor (or confirmation class instructor) must think through the program for himself. Even the catechism needs rethinking annually.

This book is the result of thirty-five years of experimentation of preparing young people for the church. Mr. Convis, brought into the church by Dwight L. Moody, after some time at Moody Bible Institute, became a student and secretary of Ozora S. Davis. The author tells in some detail of "How the Adventure Began" and then moves on into "The Nature of the Adventure," in which he emphasizes the close ties which must be developed between pastor and the young people he is training. His church program is built predominantly around this confirmation program. As one reads the book, he cannot help thinking, "Is there time for anything else? What about the rest of the church program?" Convis himself suggests the answer to this dilemma. Where the pastor cannot devote himself completely to this pro-

gram, he should associate with him some competent layman or staff member who can. The remainder of the book is devoted to the actual implementation of the course.

Reading this book has been a genuine adventure. Although I worked closely with Mr. Convis during my two years as his assistant and think I had better opportunities even than most of his assistants to get to the heart of the program, it has taken this book to reveal to me the real philosophy of the work. Every pastor should read the book and ponder it (particularly the chapter on "The Nature of the Adventure") even though he is not in a position to put the program into effect immediately or in its completeness.

W. EDGAR GREGORY

Stockton, California

THE WHOLE WORLD SINGING

Compiled by Edith Lovell Thomas. Illustrated by Kathleen Voute. Friendship Press, 1950. 122 pp. Cloth, \$2.75; paper, \$1.50.

Edith Lovell Thomas has given us a book of great value to all interested in making international understanding real to children. Four elements of living—work, play, love, worship—are celebrated in ninety singable songs from thirty-eight national groups. Words within the scope of the child's growing understanding are skilfully set to folk tunes. Some are direct translations, and others are appropriate verses well suited to the melodies and to child interest. The nine- to twelve-year-old will enjoy reading the words and seeing the black-and-white sketches. Primary children will enjoy learning some of the simpler songs by rote. Teachers will find interpretative paragraphs attached to many songs. The book will be most helpful in mission and world friendship projects.

MARJORIE B. GRUNEWALD

Long Beach, California

FOUR PHILOSOPHIES AND THEIR PRACTICE IN EDUCATION AND RELIGION

By J. Donald Butler. Harper, 1951. 551 pp. \$4.00.

The four philosophies are naturalism, idealism, realism, and pragmatism. The author is not attempting to argue that these exhaust the possibilities in the realm of speculative thought but only that "the study of the four philosophies with some degree of adequacy will open the way to many of the insights needed for dealing responsibly with the burden of our times" (p. xi). As the title of the book suggests, the author is particularly interested in the four philosophies as they affect theories and practices in education and religion. It may be suggested, therefore, that the book has a purpose which is practical rather than theoretical. It was designed to be used as a text and reference for courses in the philosophy of education, but it could, as the author suggests, be helpful in general courses in philosophy and the philosophy of religion. I would like to suggest its usefulness to the minister who needs to renew his acquaintance with these important systems of philosophy and is not likely to do so unless he can be convinced of the relevance of this knowledge to his task of preaching and teaching. This book carries that conviction, combined with an amazing amount of information in well-organized chapters which follow a handy pattern.

After a brief introduction to philosophy itself, each of the four philosophies is treated in a separate section. Each of the sections is divided into five subsections, dealing with history, a systematic synopsis, the use in education and in religion, and, finally, a review of strengths and weaknesses. The general impression conveyed by this careful and consistent scheme of organization is that little of importance is omitted but that everything is much compressed. To say that it reads like a textbook is, perhaps, to alienate the very one to whom I am recommending the book. Let me add, then, that the material which is here presented so compactly is extremely rich in content and has been illuminated by the author's real insights concerning the relationship between theory and practice in both education and religion. Best of all, he makes quite clear his own position in the final chapter, where this sentence is to be found: "The ultimate end of education is to help the pupil become what he is intended to be, a child of God who is in his

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place as a member of the divine society" (p. 517).

RALPH D. HYSLOP

Berkeley, California

THE STRUGGLE OF THE SOUL

By *Lewis Joseph Sherrill*. Macmillan, 1951.
155 pp. \$2.50.

In this book the author, recently appointed professor of practical theology at Union Theological Seminary, attempts to deal with the growing disparity between the demands upon human character and the sufficiency of that character. In his treatment of this problem he outlines what he calls "the five great stages of human development" and contends that there is within us "a deep inner propulsion to achieve them."

Elucidation of these five stages—individuation, psychological weaning, young maturity, middle age, old age, and the simplification of life—which, in turn, may eventuate in philosophies of dependence, role, judgment, the psyche, materialism, and relationship, constitutes the main body of this compact and for the most part clearly written volume. Not only theologically but psychologically, sociologically, and educationally speaking, *The Struggle of the Soul* is an important book, well documented and scholarly in approach. It should not, therefore, be confused with "devotional" treatments on the same subject.

The closing chapter, "Into Thy Hands," deals with the religious implications of gerontology (the study of aging) and geriatrics (the care and cure of the aged) and is one of the best statements of the possible here-and-now spiritual destiny of man that this reviewer has seen. Pastors, educators, and many lay leaders will find in this little book definite and practical help in the business of expanding the meaning of the human venture.

H. LEE JACOBS

Fort Dodge, Iowa

FAITH AND MY FRIENDS

By *Marcus Bach*. Bobbs-Merrill, 1951. 302 pp.
\$3.00.

In this book Dr. Bach, associate professor at the State University of Iowa, tells with dra-

matic power the amazing behind-the-scene story of six special groups—Mormons, Trappists, Swedenborgians, Penitentes, Hutterites, and Vedantists. He approaches the study of these widely divergent types of faith primarily through the eyes of a personal friend, though he shows himself to be conversant with available literature in the respective categories.

Having actually lived for some time with all the groups of which he writes, the author is in a better position than most researchers in his field to know what people "off the beaten path" really believe. Because of this approach, he believes that he has achieved his objective of "getting beyond rumor" in his study of often-misunderstood movements.

However, as a result of such a personalized quest, this investigator of "religion on the fringes" is admittedly frequently plagued by ambivalent emotions, being "almost persuaded" by the "message" of this or that cult. Nevertheless, after he has fully satisfied his "urge to investigate," he invariably ends on a note of deeper appreciation for main-line Protestant Christianity.

Ministers, laymen, and study groups of all persuasions and opinions will find in this book a valuable source of information and inspiration.

H. LEE JACOBS

Fort Dodge, Iowa

STRENGTHENING THE SPIRITUAL LIFE

By *Nels F. S. Ferré*. Harper, 1951. 63 pp.
\$1.00.

This little book is the outgrowth of four lectures which Dr. Ferré gave before the International Convention of the Disciples of Christ. He begins with a simple formula for breathing life into prayer. It is "Worship, Work, Wait." Step by step the author illustrates the techniques and disciplines essential in finding the road which leads to the presence of God. While the language of the book is simple and direct, the subject matter is deep. Dr. Ferré does not leave the reader mired in the mud of theological arguments. Drawing from a rich personal experience, Dr. Ferré breathes life into every paragraph. This little book will do much to strengthen the personal devotions of the individual and to draw the

family into a deeper spiritual experience. Ministers will find this book of great value to give to laymen and especially to all those who are seeking something real to sustain them in the presence of great difficulties.

WILLIAM A. JACOBS

Oak Park, Illinois

Now!

Edited by Mary Margaret Brace and Lucy M. Eldredge. Friendship Press, 1951. 128 pp. \$0.35.

Now! looks like *Coronet* magazine in size and form, but it is packed with thrilling word sketches of Christianity pioneering in every possible type of modern situation all across America. *Now!* is Home Missions propaganda of the best sort, designed for group use in churches. A quotation from Truman B. Douglass says, "In a far more radical sense than has been commonly understood, the Church in America must be a missionary church or it will die." *Now!* gives one exciting glimpses of living churches and many ideas for reviving those standing at death's door.

JULIAN J. KEISER

Chicago, Illinois

DOMINATIONS AND POWERS

By George Santayana. Scribner's, 1951. 481 pp. \$4.50.

This is a rich book—rich in wisdom and insight, in the beauty and grace of its language, and in the range of its subject matter. Written out of mature reflection, it is a book for reflective minds. The publishers call it a book on politics, but it is politics on a grand scale, for indirectly it treats the whole philosophy of life and spirit. Its theme is man's relationship to nature and to his fellow-man seen in terms of the influences or circumstances which give rise to or thwart the beautiful. Seen from the perspective of each individual human consciousness these are the "Powers" and the "Dominations." Any influence is a Power, but a Domination is a Power which is inescapable and which is felt to be fatal or frustrating to the individual life. In the interplay of Dominations and Powers there are approaches to harmony.

They are the real treasures of the human spirit, though it is the circumstances which promote or thwart their rise which is the subject matter of this book.

Santayana gazes calmly down on the realms of human experience with the detachment of one who has lost most of his illusions about human nature and human social organization and yet has not lost the capacity to appreciate the possibilities of a life of spirit for the natural man. In describing the interrelationships of Dominations and Powers, he examines the influence of family, custom, tradition, the economic and liberal arts, wars, reform movements, religions, and the life of reason. In all this there is much to interest the theologian, for many of the issues of current theology are here treated with wit and wisdom; human freedom, the darker side of human nature, the nature of spirit, the relation of religion to the state, the possibility of progress, and the function of myth are dealt with creatively and provocatively. Neither conversion nor reform is Santayana's aim. His aim is the enlightenment of the Primal Will, and this is the aim of philosophy, for "what is philosophy, as the governance and appreciation of life, except religion liberated from groundless fear or anxiety . . . and also from rage at honest illusions?"

PERRY LEFEVRE

Galesburg, Illinois

THE THEOLOGY OF ALBERT SCHWEITZER

By E. N. Mozley. Macmillan, 1950. 117 pp. \$2.00.

If one buys this book under the impression that he will find either a general or a critical discussion of Schweitzer's religious thought he will be disappointed, for the book is rather a succinct summary of his writings on New Testament eschatology. It takes the form of a topical compilation of quotations from Schweitzer's four major New Testament studies. A thirty-page epilogue by Schweitzer himself deals with the effect upon the Christian faith of the nonfulfilment of the eschatological expectation and the significance of the idea of the Kingdom of God through Christian history. To one already familiar with Schweitzer's

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thesis this last section is by far the most valuable.

PERRY LEFEVRE

Galesburg, Illinois

MISSION TO AMERICA

By Truman B. Douglass. Friendship Press, 1951. 151 pp. Cloth, \$2.00; paper, \$1.25.

In *Mission to America* Dr. Truman Douglass has presented a most challenging point of view concerning the "missionary" interest and concern of our churches. The number-one mission field of the world is no longer the land of the legendary heathen but the homeland of heathenish practices. In suburban area as well as slum, the Gospel needs to be preached, taught, and lived with a new urgency and a new insight. To "announce" the Gospel to a world means first to have heard it so clearly in our own hearts that its mission becomes our mission, and as a people of God we then can speak across all barriers to reconcile in Christ the dissimilarities of our lives. Thus we become the redeeming community which is the church.

EDWARD F. MANTHEI

Western Springs, Illinois

TWO PENDLE HILL BOOKLETS

Ten Questions on Prayer. By Gerald Heard. Pendle Hill, 1951. 32 pp. \$0.35.

Quaker Strongholds. By Caroline Stephen. (Passages selected by Mary Gould Ogilvie.) Pendle Hill, 1951. 32 pp. \$0.35.

There are gems of insight throughout the brief answers given by Gerald Heard to *Ten Questions on Prayer*, for the author speaks from experience. There is no intellectual juggling. Definitive answers are not aimed for. The questions are helpfully cracked open, often leading the way to more fundamental problems. This pamphlet warrants frequent rereading.

Basic convictions of the Society of Friends are here simply and purely set forth by a convinced Quaker living in the late nineteenth century. The cornerstone of belief: "God does indeed communicate with each one of the spirits He has made." Section titles, such as "Conscience," "Worship," and "Silence," in-

dicating the variations on the main theme. There is nothing antique about this piece; the passages are well chosen for modern seekers.

LAWRENCE MCK. MILLER, JR.

Doylestown, Pennsylvania

THE CHRISTIAN IN PHILOSOPHY

By J. V. Langmead Casserly. Scribner's, 1951. 262 pp. \$2.75.

From the outset it is apparent that the author's concern is with the shifting, somewhat ridiculous though powerfully serious, activity of living. This work is by no means academic but springs from an intimate awareness of the sense and nonsense which the denuded moment of existence insists upon as fundamental in the process of knowing.

It is Augustine, says Casserly, who translated the somewhat impersonal Platonic quest into the search for personal, individual value. For proof one need only turn to the latter books of the *Confessions*. In St. Augustine, St. Bernard, Pascal, and Kierkegaard we find "the most profoundly self-conscious voices in the record of Western philosophy." "Each of them bears witness to . . . that rich and complex apprehension of personality" which is the very crux of the issue both in philosophy and in biblical faith.

I cannot here recount Casserly's justification for this uniting of philosophy and faith in Western thought, since this is the point of the entire book. The author intends this work for those (1) who believe that philosophy and faith are distinct and incompatible, (2) who suspect that they are distinct and incompatible, and (3) who think that they are not distinct or incompatible but who are unable completely to render them compatible. These three groups taken together would, I should suppose, include us all.

HARALD A. REITAN

Chicago, Illinois

THE LORD'S PRAYER

By E. F. Scott. Scribner's, 1951. 126 pp. \$2.25.

This is a useful and interesting book on the Lord's Prayer. It is a study of the greatest

prayer from the background of Jesus' conception of prayer, the records of the prayer, its originality, the petitions (which Dr. Scott lists as seven in number), and the implications of the prayer. Although Jesus formed the prayer out of the familiar words and phrases of Jewish liturgy, he made it utterly his own by the way he worded it and by the different implications he gave to it. It rises above the narrow Jewish nationalism of that day. It is "the spontaneous expression of what he himself felt and believed. The existing prayers served only to suggest to him how he might put his own thought into language."

The author discusses fully the record of the prayer in Luke and Matthew and gives the latter the credit for the more authentic wording. He shows that the prayer was given not at the beginning of Jesus' ministry but after his followers would come to know something of what he meant by the words. The Lord's Prayer is the summation of all of Jesus' teachings. No doubt is left in one's mind that Jesus is the true author of the prayer.

PHILLIP W. SARLES

Chicago, Illinois

A SOLOVYOV ANTHOLOGY

Edited by S. L. Frank. Scribner's, 1951. 256 pp. \$3.50.

There has been a revival of interest in that strange and enigmatical Russian religious philosopher, Vladimir Solovyov, as is evidenced by the recent publication of three of his hitherto untranslated works within the last five years as well as of the present volume. The editor—a well-known Russian religious philosopher in his own right—has drawn heavily on Solovyov's still untranslated works, thus making his book unusually valuable. Moreover, he has prefaced the selections with an interpretative introduction which affords the reader a concise survey of both the life and teachings of his hero.

The selections illustrate, as they should, the chief ideas which have dominated Solovyov's thought during the successive stages of his life. But, quite rightly, the editor gives more than proportionate space to such of Solovyov's leading thoughts as have proved permanently valu-

able in Russian religious philosophy, particularly the doctrines of God-manhood and of the divine Sophia. For many of his endeavors proved illusory, such as his ill-conceived and ill-fated attempt at union of the Russian Orthodox and Roman Catholic churches, although this well-meant idealistic attempt made him one of the precursors of the present-day ecumenical movement. But he bravely acknowledged his failures. For that reason the text of his last prophetic (or perhaps visionary) publication, *A Short Story of the Antichrist*, is properly given in full. It serves as a revision of his previous, too optimistic, expectations of ecumenicity and as a formulation of his final creed. It is truly a work of genius and is worth the closest study. Its prophetic quality places it with Dostoevski's *Grand Inquisitor*, for the two are the authentically inspired pieces of religious insight in the entire Russian literature of the nineteenth century.

MATTHEW SPINKA

Hartford, Connecticut

HE WEARS ORCHIDS

By Elizabeth Meredith Lee. Friendship Press, 1951. 181 pp. Cloth, \$2.50; paper, \$1.25.

The man who wears the orchids is a scientist from Brazil, Frederico Carlos Hoene. The story of this outstanding botanist who gets thirty-two lines in *Who's Who in Latin America* makes a good beginning for this book of stories about Latin-American Protestants. The biographies that follow are similar in that the people have achieved prominence in their chosen profession and in witness to their Protestant (or Evangelical) faith in the predominantly Roman Catholic countries of Latin America.

One is impressed by the variety of professions represented and the countries from which they come. There are teachers, nurses, pastors, businessmen, and scientists from Brazil, Mexico, Peru, Colombia, Uruguay, Argentina, and other countries.

It is significant that the author has tried to show the influences that gave the people their Evangelical faith and how it took hold of their lives and dominated them. The most important influence is the Bible. Another is contact with other Christians. In more than one case

the mission schools have changed the direction of a person's life. The awareness of need, spiritual or physical or social, is essential to the Christian witness.

These exciting accounts of Protestant witness will encourage and stimulate Christians at home and may serve as excellent sermon illustrations.

LAWRENCE L. STANTON

Mazatlán, Sinaloa, Mexico

A TREASURY OF SERMON ILLUSTRATIONS

Edited by Charles L. Wallis. Abingdon-Cokesbury, 1950. 319 pp. \$3.50.

The book jacket of this anthology advises us that there are more than 2,400 brief quotable stories, anecdotes, bits of wisdom, and poems in this rich volume. The author has included more than 450 topics arranged alphabetically. Search for any special jewel is aided by five effective indexes: "The Christian Year," "Children's Stories," "Hymn Stories," "Names," and "Topics." Representative of its type, perhaps this volume may help the neophyte and the busy preacher of limited literary attainments and interests. It is an excellent witness to the range of its editor's anecdotal acquisitiveness. However, as far as this reviewer is concerned, in the matter of sermon illustrations, "one man's meat. . . ." Some of the brethren will be nourished and others will note an allergy.

ARVEL M. STEECE

Chillicothe, Illinois

CHRISTIAN KNOWLEDGE OF GOD

By J. Harry Cotton. Macmillan, 1951. 180 pp. \$2.75.

Busy ministers often tend to confine their reading to books of sermons and parish administration. To preserve a wider perspective, they need at times to read a book like this, for it is an intellectual capsule of high-vitamin thought content. It is replete with excellent references from various philosophers and theologians of the past and present and is an attempt to bridge the gap between reason and experience for a knowledge of God. The trouble with both reason and experience is that *man*

unavoidably projects his self into the picture. Revelation bridges the gap.

"Chastened by the recognition of human pride and arrogance," man comes to a Christian knowledge of God by the exposure of his whole being to him. Then "this is our discovery: it is in personal encounter that the union of internal and external meaning is made clear. It is here that we validate our thesis, *reason and faith fulfill themselves only by working together, in full recognition of their mutual dependence.*"

Well, is this merely an intellectual chess game? "Theological doctrine is a sterile business, unless it is translated into experience." So the closing chapters constitute an interesting attempt to relate the thesis to man's experience and the life of society.

J. RICHARD WAGNER

Cedar Rapids, Iowa

A METHOD OF PRAYER

Edited by Johannes Kelpius. With an Introduction by E. Gordon Alderfer. Harper, 1951. 127 pp. \$1.50.

This seventeenth-century American addition to the publisher's set of devotional works has been heralded because of the "romance" of its discovery. It is, however, a typical product of mystical piety. Kelpius' outlook is individualistic, quietistic, and antirationalistic. His piety is fundamentally non-Christological, despite appeals to Jesus as exemplar. For him, man's only part in prayer is that of empty vessel—thought, desire, and will merely interfere with true prayer. This devaluation of man and the practical unitarianism of the author go hand in hand. The editor's long Introduction gives a mystic's interpretation of the Reformation.

E. GRAHAM WARING

Claremont, California

FREE TO GROW

By Blanche Carrier. Harper, 1951. 241 pp. \$3.00.

In *Free To Grow* Blanche Carrier presents a wholesome balance of the principles and techniques of Christian living. Beginning with

a perhaps overly critical analysis of modern culture and its effects upon personality, religion, and education, she proceeds to a most constructive plan for spiritual growth. Education, psychotherapy, and worship are the three forces by which character structure is changed, and the importance of prayer in personality development is emphasized. Conversion, a new integration of life, is discussed in both psychological and religious terms. The frequent separation of reason and emotion hampers conversion and hence one's freedom to grow.

Miss Carrier discusses the church's responsibility for the spiritual growth of members of all age groups. She suggests longer and more vital church-school sessions, with "growing" teachers from whom religious commitment can be "caught." She considers young parents the most important single responsibility of the church because of their great need for personality adjustment and growth if they are to be able to guide their children into full spiritual living.

NATALEE YEAGER

Chicago, Illinois

SHOULD CHRISTIANS FIGHT?

By I. C. Wellcome. Mennonite Publishing House, 1951. 53 pp. \$0.25.

A reprint, issued several times within the century, in which "Christian" and "demi-" or half-Christian state their cases. The pagan is deliberately excluded in the argument. There is a wealth of reference to historical sources. When this booklet was first published, Lincoln stated the issue as "unity" within the nation. Today the issue appears to be "unity" within humanity. The doctrine of the "remnant" still has its limited application, particularly in its doctrinaire form.

JACOB F. BALZER

Crete, Nebraska

THE OLD TESTAMENT AGAINST ITS ENVIRONMENT

By G. Ernest Wright. Henry Regnery Co., 1951. 116 pp. \$1.50.

This monograph by the professor of Old Testament History and Theology in McCor-

mick Theological Seminary is an expanded edition of Part I of the Haskell Lectures, delivered by Dr. Wright at Oberlin in 1949. The author vigorously and successfully challenges the excessive emphasis placed upon environment and growth as an explanation of the Old Testament religion. In the fuller knowledge that we now have of the early history of the Near East it cannot be said that the God of Israel has evolved from the gods of the nations or Israelite monotheism from pagan polytheism. For the Christian "the unique, the discontinuous, the extraordinary nature of the Old Testament can only be explained as the dramatic, purposeful intervention of God, who was here inaugurating a special revelation of himself, one which culminated in Christ. The author acknowledges his indebtedness to Professor Albright for his general point of view, but he also deals very fairly, objectively, and comprehensively with modern Old Testament scholarship, both in the text and in the very valuable footnotes. The book illumines the Old Testament as a whole and many individual passages. It is clearly written, stimulating, and richly rewarding. It ought to be required reading for all theological students and for all ministers who wish to keep abreast of biblical scholarship.

CHARLES GORDON CUMMING

Bangor, Maine

DEUTERONOMY

By H. Cunliffe-Jones. Macmillan, 1951. 191 pp. \$2.00.

This commentary in the "Torch Bible Series" attempts to answer the question, "What is the living word of Deuteronomy for us today?" It is based on scientific biblical scholarship. It does not fail to inquire as to the historical meaning of Deuteronomy and its individual passages, but it does go on from there to seek the application to the problems of the present age. The author believes that the chief difficulty of the modern reader in understanding Deuteronomy lies in "the mixture of limitation and greatness characteristic of the book." It is, perhaps, this frank recognition of Deuteronomy's limitations, together with the genuine insight into the book's sovereign truths, that gives this little commentary its distinctive

value. Deuteronomy, the Introduction states, is a reinterpretation of the meaning of the covenant of God with Israel under Moses. It is a pleading with Israel to acknowledge Yahweh as their covenant God and to live as befits God's covenant people. Not historical in its purpose or content, its analogy in the New Testament is the Johannine literature. The commentary proper takes up the text not by individual verses but by successive sections and is expository rather than exegetical, keeping ever in mind the application to contemporary life. It can be heartily recommended to the intelligent Christian layman and Bible-class teacher.

CHARLES GORDON CUMMING

Bangor, Maine

THE BOOK OF JEREMIAH

By *Julius A. Bewer. Harper, 1951. 80 pp. \$0.75.*

This little commentary is so scholarly, concise, illuminating, and usable that it is almost indispensable to any student of the Old Testament. The Introduction deals with the times of Jeremiah, his work, his contribution, the growth of the book, and an outline of the entire book. Jeremiah had "an intimate and continuous communion with God such as no one in Israel had known before." "His conception of prophetic religion was fully unfolded: it is fellowship with God by prayer and obedience to His word. . . . In the dispensation of the new covenant every individual would be taught directly by God without any intermediary and, in fellowship with Him, would do His will instinctively."

CHARLES GORDON CUMMING

Bangor, Maine

COMMUNISM, DEMOCRACY AND CATHOLIC POWER

By *Paul Blanshard. Beacon Press, 1951. 340 pp. \$3.50.*

That the Kremlin and the Vatican are uncompromising enemies to each other, inasmuch that democracy must make terms with Roman Catholicism as an ally in its ideological (to say no more) war against communism, is a guiding

principle with many statesmen, including some Protestant Americans. Mr. Blanshard recognizes, as everyone must, the mutual hostility of these two powers. His thesis is that both of them are hostile also to democracy. Both are centralized systems of power, claiming infallibility, imposing authority from the top down, and exercising control by whatever means their high commands consider appropriate and effective for the furtherance of their ambitions for universal dominion over mankind. Naturally, two such systems must clash. Two universal totalitarian autocracies cannot live peaceably together in one world. They would necessarily be at war with each other even if no question of religion were involved. They clash because, as systems of power, they move on the same plane.

Mr. Blanshard recognizes the contrasts between communism and Roman Catholicism, implicitly throughout the book and explicitly *passim*—for example, in discussing "the strategy of penetration" (p. 263). Those contrasts are, however, so obvious and they have been so much exploited in support of the erroneous conclusion that Roman Catholicism is therefore a helpful ally of democracy, that he devotes his attention chiefly to exhibiting the parallels between Kremlin and Vatican policies. The parallels (with incidental contrasts) are developed in relation to (1) their dictatorial structures of power, (2) their "devices of deification," (3) their methods of "thought control," (4) their attitudes toward public education and opposition to intellectual freedom, (5) their programs of "discipline and devotion," (6) their "management of truth," and (7) their strategies of penetration.

As in his earlier book, Mr. Blanshard tries very hard to distinguish between Roman Catholicism as a religion and as a system of power and to confine his criticisms to the latter; and, as before, he has only limited success in doing this—because, in fact, it cannot be done. Roman Catholicism is not a religion *plus* a system of power built on a centralized temporal and spiritual authority claiming a direct commission from God. It is a religion which essentially *is* such a system of power. *Osservatore Romano* is quoted (p. 264) as saying in October, 1949: "Wherever a state, putting the Catholic Church in the same category as other

denominations whose clergy is autonomous and self-governing, refuses to recognize a superior spiritual authority because it is outside its jurisdiction, it not only hinders the freedom of the Catholic Church but it denies its *organic structure*."

Nevertheless, as Mr. Blanshard rightly insists, the pretensions of the Roman Catholic Church are to be opposed not by putting any hindrance in the way of the exercise of their faith and worship by Catholics but by putting all possible hindrances in the way of the extension of the power system which their faith supports. The Vatican will be as dangerous an ally against the Kremlin as the Kremlin was against Hitler, and for the same reason—both are implacable enemies of democracy.

WINFRED E. GARRISON

Chicago, Illinois

FORWARD THROUGH THE AGES

By Basil Mathews. Friendship Press, 1951. xii+275 pp. Cloth \$2.75; paper, \$1.50.

In 1912 I rode in an "araba" with the author from Tarsus across Cilicia toward Konye (Iconium). Enthusiastically he was following the footsteps of the apostle Paul. With similar zeal, by study and travel, he gathered information for the telling of the expansion of Christianity throughout the world. It is the "most amazing true mystery story of all time . . . the expansion of the tiny group of followers of a village Carpenter into a world-wide fellowship."

Book I deals with the first five hundred years; Book II, with the church's struggle for survival. The next two divisions tell the story from the discovery of the new world to the outbreak of World War I. Book V, "A World-Wide Fellowship," pictures the growth of international Christian organizations. At a time when our world is again in bewilderment and our Christian beliefs are being challenged, this inspiring picture of nineteen centuries of Christian endeavor will help churches to clarify their goals and strengthen their missionary efforts.

PAUL E. NILSON

Talas, Kayseri, Turkey

THAT THEY MAY HAVE LIFE

By Daniel T. Niles. Harper, 1951. 121 pp. \$1.50.

Written by a Christian leader from Ceylon, this book, to a missionary, is a cause of rejoicing. How stimulating to read the meaning of the Gospel, the task of evangelism in this fresh presentation. Many statements are startling: "The Sermon on the Mount is more a statement of what will happen to a man when he allows Jesus to get hold of him, than a statement of what a man must do if he is to follow Jesus." "The missionary must beware lest he confuse the Christian culture of his country with the Gospel!" "Evangelism is one beggar telling another where to get food." Read—and let Christ work through you!

PAUL E. NILSON

Talas, Kayseri, Turkey

ORIENTATION IN RELIGIOUS EDUCATION

Edited by Philip Henry Lotz. Abingdon-Cokesbury, 1950. 618 pp. \$6.50.

A book which orients the uninitiated, the beginner, or the student to a field of knowledge is a serviceable and needed book. An orientation book in the field of religious education faces difficult tasks. The field is complex, diversely interpreted, not clearly defined. Religious education has its unique inner tensions—between religion and education, between methods and theology, between time and eternity.

Forty-six authors have each written an article on a different phase of religious education. The editor has classified the articles into six areas: (I) "The Cultural and Religious Setting of Religious Education"; (II) "Materials and Methods of Religious Education"; (III) "Agencies and Organizations for Religious Education"; (IV) "Directing Religious Education"; (V) "Agencies for Co-operation in Religious Education"; and (VI) "Wider Perspective of Religious Education." In the Appendix there are two collections: "A Selected Bibliography of Religious Education" and "A Directory of Religious Education." The list of authors is a "Who's Who" both in the field of religious education (Luther Weigle, Harrison

S. Elliott, Paul Vieth, Erwin Shaver, Lewis J. Sherrill, Arlo A. Brown, Nevin Harner, Ross Snyder, Wesner Fallaw, Ray Ross) and a few adjacent fields (James Luther Adams, theology; John Bennett, Christian ethics; Ernest M. Ligon, psychology; Everett Parker, radio; John Scotford, editorial).

Each chapter has a bibliography and "suggestions for further study." The book is arranged and aimed to be more helpful to student and to directors of religious education than to laymen and to the rank and file who may wish to become more acquainted with the field. But this book will be used for years to come.

LEONARD A. STIDLEY

Oberlin, Ohio

HOSTAGES OF CIVILIZATION

By *Eva G. Reichmann*. *Beacon Press*, 1951.
281 pp. \$3.00.

The author, writing this book while studying at the London School of Economics and Political Science, aims at an analysis of the

general motives behind the German atrocities against the Jews. Although the background is German Jewry and its peculiar circumstances, the tendency of the book is to state more general, perhaps permanent aspects of anti-Semitism—a main characteristic of totalitarianism. So the analysis contains a warning and preliminary material for the poet who will lend it his vision and "his words." Racial (or so-called "racial") minorities occur everywhere in the world (and are open to all sorts of persecution), but under modern emancipative circumstances the problem has shifted from the legal to the social field. *There* lies the importance of the author's viewpoint, and she has performed her task with thoroughness, clarity, and serene objectivity. As for the analysis of the Nazi handling of anti-Semitism, the obvious lies, the mean short-range political intrigues, the propaganda shams—all are true, as anyone who has lived for some time under German occupation knows only too well.

L. J. VAN HOLK

Leyden, Netherlands

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

- Bible Study:* DODD, C. H. Gospel and Law
HUNTER, A. M. The Work and Words of Jesus
McCASLAND, S. V. By the Finger of God
*MOZLEY, E. N. The Theology of Albert Schweitzer for Christian Inquirers
- Church History and History:* *BACH, MARCUS. Faith and My Friends
JENKINS, DANIEL. Europe and America
MEAD, FRANK. Handbook of Denominations
*NICHOLS, J. H. Democracy and the Churches
- Missions:* *DOUGLASS, TRUMAN. Mission to America
HAY, MALCOLM. Foot of Pride
*LEBER, C. T. (ed.). World Faith in Action
*NILES, DANIEL. That They Might Have Life
- Philosophy, Theology, and Science:* *COTTON, J. H. Christian Knowledge of God
HESCHEL, A. J. Man Is Not Alone
HODGSON, LEONARD. The Doctrine of the Atonement
NASH, ARNOLD (ed.). Protestant Thought in the Twentieth Century
*NIEBUHR, RICHARD. Christ and Culture
POTEAT, E. M. God Makes the Difference
- Practical Theology and Worship:* BERGSTEN, GOTE. Pastoral Psychology
*BIXLER, J. S. A Faith That Fulfills
DOLLOFF, E. D. The Romance of Doorbells
*FERRÉ, N. F. S. Strengthening the Spiritual Life
*HILTNER, SEWARD. Self-understanding
*JACOBS, C. F. New World Calling
*JONES, E. DEWITT. The Royalty of the Pulpit
KENNEDY, G. H. With Singleness of Heart
McNEILL, J. T. A History of the Cure of Souls
MUNRO, H. C. Fellowship Evangelism through Church Groups
OATES, W. E. The Christian Pastor
PIPES, W. H. Say Amen, Brother!

* Reviewed in this issue.

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Social Ethics and

Sociology of Religion:

- *BLANSHARD, PAUL. Communism, Democracy and Catholic Power
CAVE, SYDNEY. The Christian Way
*DEWEY, RICHARD, and HUMBER, W. J. The Development of Human Behavior
EBERSOLE, L. E. Church Lobbying in the Nation's Capital
HUNT, R. N. C. The Theory and Practice of Communism
MAQUET, J. J. The Sociology of Knowledge
MARITAIN, JACQUES. Man and the State
*MOEHLMAN, C. H. The Wall of Separation between Church and State
REPPY, ALISON. Civil Rights in the United States
*SANTAYANA, GEORGE. Dominations and Powers
VOORHIS, JERRY. The Christian in Politics

Religious Education:

- EDUCATION POLICIES COMMISSION. Moral and Spiritual Values in the Public Schools
GAEBELEIN, F. E. Christian Education in a Democracy
GAUSS, C. F. (ed.). The Teaching of Religion in American Higher Education
MCCOLLUM, V. T. One Woman's Fight
MEAD, MARGARET. The School in American Culture
*SHERRILL, L. J. The Struggle of the Soul
*VAN DUSEN, HENRY P. God in Education
WILDER, A. N. (ed.). Liberal Learning and Religion

Drama, Biography, and Literature:

- EASTMAN, FRED. An American Family
HINSHAW, DAVID. Rufus Jones, Master Quaker
HUME, R. A. Runaway Star: An Appreciation of Henry Adams
KERR, LAURA. Lady in the Pulpit
*LITTLE, K. D. François de Fénelon
SOPER, D. W. These Found the Way
STREET, J. H. The High Calling

EVAH KINCHELOE, *Librarian*

Reserve these dates *NOW!*

MINISTERS' WEEK

at

The Chicago Theological Seminary

January 28–February 1, 1952

ALDEN-TUTHILL LECTURES

By THE REVEREND J. S. WHALE: "The Relevance
of the Gospel"

LECTURES ON PREACHING

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TRIENNIAL CONVENTION WILL MEET

